REBD. ULC 12/72

K

Saml Sandars.

153 **Black Letter.—Shepardes Kalendar**, sm. folio, *many large and curious woodcuts, not quite perfect, half mor. neat*, VERY RARE, £2 8s

R. Pynson, [1520]

The Prologue says this book (gentle reader) was first printed in France, and after at the Cost of Rychard Pynson, the book doth teche manie things that we be bounde to learne and know on payne of everlasting death.

2 KALENDER OF SHEPARDES: small folio, *ninety-seven leaves, wanting the title and sig. E 6, front margin of six leaves cropped, very curious woodcuts representing the Planets, Signs of the Zodiac, the torments of Hell, etc. vellum*, £7. 10*s*

Julian Notary (*ca.* 1515)

A very rare edition which, according to the description of Julian Notary's in Dibdin's Typographical Antiquities, Vol. III, p. 590, may be attributed to that printer. This though not agreeing exactly with that description is evidently from the same press. The woodcuts are those used by Pynson.

This is apparently a translation into English of the famous "Compost et Kalendriers des Bergiers," a work once of the greatest popularity, as is attested by the numerous editions of it, all of which are now of the greatest rarity. The work is written in prose and verse, and besides an Almanack, Directions for finding Easter and other movable Feasts, the Eclipses, Descriptions of the Months, etc., contains several curious Pieces, amongst which are most remarkable "the Tree of Vices" (in verse); "the Pains of Hell" (in prose, with woodcuts showing the torments of the damned); "the Garden of Virtues" (in prose); the Lord's Prayer, Belief, Decalogue, Ballad of the Wise Man, Ballad of the Woman Shepheard, Song of Death, Ten Commandments of the Devil (in verse), the Phisnomy of Mans Body, Shepheards Physick and Regiment of Health (in prose and verse), Shepheards Astrology, Saying of a Dead Man (in verse), the Horner (in verse), Signes of the Zodiacke, ancient Proverbs (in verse), etc.

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SSS. 35. 13

Wants several leaves.

6770

I have compared this edition with several at the British Museum—

(a) London W. Copland 1560 {wanting title & many leaves.

(b) {Ibid. J. Waley (c. 1580?) do.
{has end perfect ending reverse of N6

(c) —— G Elde 1604. ends O4

~~ends O4~~

(d) —— J. Adams. 1611 ends O4.

but it does not collate with either of these, but is more like (b) than the others. There is nothing to show the printer or date as the title is mutilated. The woodcuts are the same in all these editions as in those of R. Pynson and Notary. Several copied in Dibdins Ames II 526-531 & 594-602

An approximate date may be gathered from the Table of Eclipses (C 5.) which extend from 1560—1605 in this edition

In (b.) J. Waley these extend from 1581—1600.

In (c) G Elde and (d) J Adams from 1572—1611 in each case. These two later editions correspond page for page but the initials differ.

The present copy differs also in the title its border and letting up from these Eds of 1604 and 1611. in no of lines and collation

Collation — A to N in 8° O one leaf at end the last wanting & N 8 also

Also E 7, F 6, H 5, L 7, M 3.4.5.6.7, N 4 = 11 leaves

It is probably c. 1580-90 & may be the edition by T East n.d. mentioned by Lowndes Bohn & Hazlitt.

S.S. Oct 1881

PRINTER.

The Shepheard

HERE BEG

the Kalender of She

Newly augmented and





Here beginneth the Prologue.

THis Booke (gentle Reader) was first corruptly printed in Fraunce, and after that at the cost and charges of Richard Pinson, newly translated and reprinted, though not so faithfully as the originall copie required. Wherefore it is once againe ouerseene and perused, that the same may be at length correspondent to the Authours mind, and very profitable for the Reader, because this Booke teacheth many things that we be bound to learne and know on paine of euerlasting death. As the lawes of God sheweth how we may know to keepe his commaundements, and to know the remedies to withstand deadly sinne, there be many men and women thinke themselues wise, and knoweth and learneth many things, but that they be bound to know and learne, that they know not.

As first the ten Commandements of God, and the fiue commandements of the church, that euery creature that purpose to be saued should learne and know and haue them as perfitly as their Pater noster: you people, how will you confesse you, and if ye breake any of the ten commandements, and you know them not? Truely there are but few that knoweth them, therefore ye that do not know them, do your diligence to learne them, for ye be bound to learne them, aswel as to learne your Pater noster. For how can you keep our Lords commaundements and ye know them not? And ye be bound not to breake one of them on paine of damnation, for and if thou breake one, thou breakest all. Offend the Law in one point, and offend in all. For and thou breake one thou doost not Gods bidding, for he biddeth thee breake none. And all that ye do here in this world, but if it be of God, or in God, or for God, all is in baine, you shoulde not occupy your selues in baine matters, but in reading good Bookes, for banitie ingendreth baine thoughts, and destroyeth deuotion in man. What needeth it you for to studie on a thing that is naught? studie vppon your sinne, and what grace by God in you is wrought. Also in this Booke is many moe matters: looke in the Table heere following.

The Shepheards Kalender.

The Table of the Shepheards Kalender, drawen out of French into Englisſh, with many more goodly editions put thereto, than be chaptered.

First the Prologue of the Authour, that saith how euery man may liue three score and foureteene yeres at the least, and they that die before the terme, it is by euill gouernance, and by violence, or outrage of themselfe in their youth. Chapter i

The second Prologue of the great maister shepheard, that proueth true by good argument al the first shepheard saith. chap.ii

The kalender with the figures, of euery saint that is halowed in the yere, in the which is the figures, the houres, the moments and the new moones. chap. iii

The Table of the moueable feasts, with the compound manuel. iiii

The table to know & vnderstand euery day in what signe the new moone is. chap.v

Also in the figure of the eclipses of the Sunne and of the moone, the dayes houres and moments. chap.vi

The trees and braunches of Uertues and Uices. chap.vii

The paines of hell, and how that they be ordained for euery deadly sinne, which is shewed by figures. chap.viii

The garden and field of all vertues, that sheweth a man how he shoulde know whether he be in the state of the grace of God or not. chap.ix

A notable declaration of the seuen principall petitions of the Pater noster, and also the Aue Maria, of the three Salutations, of which the angel Gabriel made the first: saint Elizabeth the second: our holy mother the Church maketh the third. chap.x

The Creede in English of the twelue articles of our faith. chap.xi

The ten Commandements in English, and the fiue commandements of the church Catholike. chap.xii

The figure of a man in a shippe, shewing the vnstableneſſe of this transitorie world. chap.xiii

To teach a man to know the field of vertues. chap.xiiii

A shepheards ballad that sheweth his frailtie. chap.xv

A ballad of a woman shepheard that profiteth greatly. chap.xvi

A ballad of death that biddeth a man beware betime. chap.xvii

The ten commandements of the deuill, and reward that they shall haue that keepe them. chap.xviii

An other ballad that Saint Iohn sheweth in the Apocalips of the blacke horſe that Death rideth vpon. chap xix

A bal=

A ballad how princes and states should gouerne them. chap.xl
The trees and braunches of vertues, and vices, with the seuen vertues against the seuen deadly sins. chap.xlvi
Also a figure that sheweth how the twelue signes raigneth in mans body, and which be good, and which be bad. chap.xlvii
A picture of the phisnomie of mans body, and sheweth in what parts the seuen planets hath domination in man. chap.xlviii
After the number of the bones in mans body followeth a picture that sheweth of al the veines in mans body, and how to be let bloud in them. ch.xlviii
To know whether a man be likely to be sicke or no, and to heale them that be sicke. chap.xlix
Shewing also of the replexion of euill humours, and also for to cleanse them. chap.xlvi
How men should gouerne them the foure quarters in the yeare. chap.xlvii
How men should do when physicke faileth them, for health of bodie and soule, made in a ballad ryall. chap.xlviii
What is good for the braine, the eies, the throat, the breast, the heart and stomacke properly declared. chap.xlix
The contrary, to shew what is euill for the braine, the eies, the breast, the heart and stomacke following by and by. chap.xlx
Of the foure elements, and the similitude of the earth, and how euery planet is one aboue another, and which be masculine and feminine. chap.xlxi
A crafty figure of the world, with the twelue signes going about, and also of the mouings of the heauens with the planets. chap.xlxii
Of the Equinoctiall and the zodiake, which is in the ninth heauen, which containeth the firmament and al vnder with the picture of a spire. cha.xlxiii
Of Solsticion of summer, and Solsticion of winter, with a figure of the zodiake. chap.xlxiiii
Of the rising and descending of the signes in the horizon. chap.xlxv
Of the diuision of the earth, and the regions, with a picture of the mobile. chap. xlxvi
Of the variation that is in many habitations and regions of the earth. chap. xlxvii
Of the twelue fixed starres that sheweth what shall happen vnto them that be borne vnder them. chap.xlxviii
A figure of the twelue houres, as much in earth as is in heauen. chs.xlxix
Pictures of the seuen planets, to know what houre they raigne day and night, shewing which be bad and which be good, and shewing how the children shalbe disposed that shalbe borne vnder them. chap.l
Also pictures of the foure complexions to shew and know the condition of ech complexion, to know by a mans colour what he is of all foure, and howe he is disposed of nature. chap.li

Also here folowethy the indgements of the mans face and body, as Aristotle wrote to king Alexander the conditions of man, and the properties in the visages of man, but by the grace of God, good conditions, grace prayers, fastings, and blessings, these fiue withstand vnkindly condition. chap.xlii

Also a picture of the Pomello, that sheweth a man to knowe euery houre of the night what is a clocke, before midnight and after. chap.xliii

Then followeth pictures of the impressions of the aire, of the flying dragon, and the leaping kiddes the way to saint James, and the seuen starres of the burning piller, and of the fierie sphere, and the flaming bushes or trees that other while faileth, and the flying starre, and the blazing starres, and of fiue tailed starres, and of the bearded starre with the epitaph of a thunder stone. chap.xliii

How the Moone changeth twelue times in the yeare, so likewise mans conditions changeth twelue times in the yeare. chap xlv

Of the commodities of the twelue months of the yeare, with the twelue ages of man. chap.xlvi

Of an assault against a Snaile. chap.xlvii

Also followeth the meditation of the Passion of our Lord Jesus Christ, that Shepheards and simple people ought to haue in hearing of their deuine seruice. chap.xlviii

The saying of the dead man. chap.xlix

Also certaine Orisons and Prayers, and first a Diuision Theologicall on a Question, to know if Prayers Orisons and Suffrages done for the soules in Purgatorie, been meritorious and auaileable for their health and deliuerance. chap.l

How euerie man and woman ought to cease of their sinnes at the sounding of a dreadable horne. chap.li

To knowe the fortunes and destenies of a man borne vnder the twelue Signes, after Ptolomeus Prince of Astronomy. chap.lii

Also followeth the xii. Monthes, with the pictures of the xii. Signes, that sheweth the fortune of men and women that be born vnder them, so as they know in what month and day they were borne. chap liii

Also here he telleth of the Christian nations, that is to say, to shew the certaine poynts that much heathen people doo beleeue of our faith, but not in all, and therefore we begin first with our faith. chap.liiii

Also followeth a few prouerbs. chap.lv

The Authors Ballad. chap lvi

Also a good drinke for the pestilence, which is not chaptered. chap.lvii

Thus endeth the Table of this present Booke.

Additions.

The

The Shepheards Kalender.

The Art, ſcience, and practiſe of the great Kalender of ſhepheardes, by example right fertile and profitable vnto all maner of people, and eaſie to be vnderſtand by mans wit, with diuers additions newly aduſt thereto, as hereafter followeth.

A great queſtion asked betweene the Shepheards touching the ſtarres, and an anſwer made to the ſame.



The ſhepheards in a morning afore the day being in the fields, beheld the Firmament that was fired full of ſtarres: one among the other ſaid to his fellow, I demaund of thee how many ſtarres be on the twelue parties of the zodiake, that is vnder one ſigne only. The other ſhepheard anſwered

nod saide. Let be found a peece of land in a plaine countrey, as vppon the plaine of Salisbury, and that the saide peece of land be xl. miles long, and xviii. miles broade: after that let take great long nayles with great broade heades, as the nayles beene that be made for cart wheeles, as many as shal suffice for the saide peece of land: and let the saide nailes be stricken vnto the heades in the saide peece of land, foure fingers broade one from the other, till the peece of land be couered ouer from one side to the other, I say that there be as many starres contained vnder one signe only, as there should be nailes stickt in the aforesaid peece of land, and there is as many vnder eache of the other, and to the equipolent by the other places of the firmament. ¶ The first shepeard demaunded, how wilt thou prooue it? ¶ The second answered and said, that no man is bounden ne holden to prooue things vnpossible, and that it ought to suffise for shepards, and touching this matter, to beleeue simply without enquiring ouer much, of that their predecessours shepards haue saide afore.



Thus endeth the Astrologie of shepardes, with the knowledge that they haue of the stars, planets, and mouings of the skies.

Hereafter foloweth the saying of the shepard vnto the Plowman.



How Plow-men ſhould doo.

PLoiers go thou to plow, & take with thee thy wife
Delue and draw, ſow barly, wheate and rye:
Of one make ten, this is perfit life,
As ſaith Ariſtotle in his Philoſophy.
Thou need not ſtudie to know Aſtrology:
For if the weather be not to thy pleaſance,
Thanke euer God for his diuine ordinance.

Thus endeth the Plow-man.

The Authour.





IN the end of this boooke
Who liſt for to looke,
Therein ſhall he ſee
A ballad that ſaith this,
He that manie bookes reedis,
Cunning ſhall he bee.
Wiſedome is ſoone caught,
In manie leaues it is ſought,
And ſome doth it ſoone finde:
But ſloth that no booke bought,
For reaſon takes no thought,
His thrift comes behinde.
And manie a one doth ſay
That Clarkes ne tell may
What ſhall befall:
They that doo this report,
Be of the peeuiſh ſort,
That little good can at all.
They know that drink doth ſlake the thurſt,
And when their eyes is full of duſt,
Yet may they ſit and ſhale peaſon,
For and clarkes ſhew them books of cunning
They bid them lay them vp a ſunning
Unto other ſeaſon.





And if we speake of Astronomie,
They will say it is a great lie,
For they can no other reason,
But all that knoweth good and better,
As gentlemen that loueth sweete and sweeter,
Wisedome with them is not geason.

The Prologue of the Authour that put this Booke in writing.



AS here before time there was a shepheard keeping sheep in the fields, which was no Clarke, ne had no vnderstanding of the letterall sence, nor of no maner of scripture nor writing, but of his naturall witte and vnderstanding saide. Howbeit that liuing and dying be all at the pleasure of almightie God, yet man may liue by the course of nature lxxii. yeares or more: this was his reason. And he saith as much time as a man hath to growe in beautie, length, breadth,

breadth and strength. So much time hath he to were olde and feeble to his end: but the terme to grow in beautie, height and strength, is twentie sixe yere, and the tearme to were olde, feeble and weak, and to turn to the earthward, which is in altogether three score and twelue yeare that hee ought to liue by course of nature. And they that dye before this time, often it is by violence and outrage done to their complexion and nature: but they that liue abone this tearme, it is by good regiment and ensignments, after the which a man hath gouerned himselfe. To his purpose of liuing and dying, the said Shepheard saith, that the thing that we desire most in this world, is to liue long: the thing that we most feare, is to dye soone: thus hee trauailed his vnderstanding, and made great diligence to know and to doo things possible and requisite for to liue long, holy and ioyoully, which this present Compost and Kalender of Shepheards sheweth and teacheth. Wherfore we will shew you of the bodies celestiall, and of their nature and mooulngs: and this present Booke is named the Compost, for it comprehendeth fully all the Compost: & more for the dayes, howers and moments, and the new Moones, & the Eclipse of the Sunne and the Moone, and the Signes that the Moone is in euerie day: and this Booke was made for them that be no Clarkes, to bring them to great vnderstanding. He said also, that the desire to liue long was in his soule, the which alwaye lasteth: wherefore hee would that his desyre were accomplished after his death, as afore. He said, sith the soule dyeth not, and in her is the desire to liue long, it should be an infallible paine not to liue after death, as afore: for he that liueth not after his corporall death, shal not haue that that he hath desired, that is to weet, to liue long: and should abide in eternall paine, if his desire were not accomplished. So concluded the said said Shepheard necessarie things for him and other to know and doo that which appertained to liue after death as afore. And truth it is, that hee the which liueth but the life of this World onely, though hee liued an hundred yere, he liued not properly long: but he should liue long, that the end of thys present life should begin the life eternall, that is to saye the life euerlasting in heauen. So a man ought to performe his life in this world corporally, that he may liue spiritually without end. For as hee said, one shall liue euerlastingly without dying, and when he hath the perdurable life it shal be perfect: and also by this point and none otherwise, shall be accomplished the desire of long liuing in this world. The foresaid Shepheard also knowledged, that the life of this world was soone past and gone: wherefore this Shepheard thought that three score and twelue yeares here in this vale of wretched miserie, is but a little and a small tearme of life, to the euerlasting, the which shall neuer haue ending. And therefore he saith, he that offereth himselfe to liue vertuously here in this world, after this life hee shall receiue the sweete life, that is sure and lasteth euer without end. For though a man liued here an hundred yeres and more, it is but a little terme to the life to come. Therefore saith this Shepheard, I will liue soberly with these small temporall

goods

goods that Jesu hath lent me, and euer to exile the desire of worldly riches and worldly worship: for they that labor for it, and haue loue to their goods and vaine worships, oft it departeth man from the heauenly treasure, it shutteth mans heart that God cannot enter, and buildeth man a place of no rest in the low land of darknes.

Hereafter followeth another Prologue of the Master Shepheard, that sheweth and proueth the Authors Prologue true that is before rehearsed, and so the Shepheards dispute one with another: but this that followeth, the Master Shepheard saith to the other of the deuision of this Kalender. *Cap. ii.*



Here beginneth the Master Shepheard.

IT is to be vnderstood, that there be in the yeare foure quarters, that are called Ver, Aestas, Autumnus and Hyems. These be the foure Seasons in the yere, as Prime-time is the Spring of the yeare, as Februarie, March and Aprill, those three months.

The

Then commeth Summer, as May, June and July: & those three monethes, euerie herb, graine and tree is in his kind, and in his most strength and fairnes, euen at the highest.

Then commeth Autumne, as August, September and October, that all these frutes wexeth ripe, and be gathered and housed.

Then commeth Nouember, December, and Januarie, and these three months be in this Winter: the time of little profit. We Shepheards saye, that the age of a man is three score and twelue yeare: and that we liken but to one whole yere, for euermore we take vi. yere for euerie month, as Januarie or Februarie, or so foorth: for as the yere changeth by the twelue months into twelue sundrie manners, so doth a man change himselfe twelue times in his life by twelue ages, and euerie age lasteth vi. yere, if so be that hee liue to threescore and twelue: for three times vi. maketh eighteene, and vi. times vi. maketh thirtie vi.: and then is a man at the best and also at the highest: and twelue times vi. maketh three score and twelue: & that is the age of a man.

Thus must you reckon for euerie month vi. yeare: or els it may bee vnderstood by the foure quarters & seasons of the yere. So man is diuided into foure parts, as to youth, strength, wisedome and age: he to be eighteene yere yong, eighteene yere strong eighteene yere in wisedome, and the fourth eighteene yeare to goe to the full of the age of three score and twelue.

And now to shew how man changeth xii. times as the xii. months doo.

TAke the first vi. yere for Januarie, the which is of no strength nor vertue: in that season nothing on the earth groweth. So man after hee is borne till he be vi. yere of age, is without wit, strength or cunning, and may doo nothing that profiteth.

Then commeth Februarie, and then the dayes begin to wex in length, and the Sunne hoter, and the fields to wex greene: so the other vi. yeares till he come to twelue, the childe beginneth to grow big, and serue and learne such as is taught him.

Then commeth March, in which the labourer soweth the earth, and planteth trees, and edifieth houses: the childe in these vi. yeares wexeth bigge to learne doctrine and science, and to bee faire and honest, for then hee is eighteene yeares of age.

After that commeth Aprill, that the earth and the trees are couered in greene and flowers, and in euerie partie goods encreaseth abundantly, then commeth the childe to gather the sweete flowers of hardines, but then beware that the colde windes and stormes of vices beate not downe the flowers of good manners, that he should bring man to honor, for then he is foure and twentie yeres old.

Then commeth May that is both fayre and pleasaunt, for then Birdes singeth in Woods and Forests night and daye, the Sunne shineth hot, and as then is man most ioyful and pleasant, and of deliuer strength, and seeketh

playes

playes, spotts and lustie pastime, for then is he full thirtie yeare.

Then commeth June, and then is the Sunne hiest in his Meridional, he may ascend no hier in his station: his glimmering golden beames ripeth the corne: and when man is thirtie six yere, he may ascend no more, for then hath nature giuen him beautie and strength at the full, & ripeth the seedes of perfect vnderstanding.

Then commeth July that our frutes been set a sunning, & our corne a hardening, but then the Sunne beginneth a little for to discend downward: so man then goeth fro youth toward age, and beginneth to acquaint him with sadnes, for then he is fortie two yeare.

After that then commeth August, then we gather in our corne, and also the frutes of the earth. And then dooth man his diligence to gather for to finde himselfe withall, in the time that he may neither get nor win: and then after that sixe yeres is he fortie eight yere olde.

Then commeth September that wynes be made, and the frutes of trees be gathered. And then therwithal he doth freshly begin to garnish his house, and make prouision of needfull things for to liue in Winter, which draweth verie neere: and then is man in his most ioyfull and couragious estate, prosperous in wisedome, purposing to gather and keepe as much as should bee sufficient for him in his olde age, when he may gather no more: and these sixe yeares maketh him fiftie foure yeares.

And then commeth October, that al is into the foresaid house gathred both corne, and also other manner frutes: and also the labourer soweth new seeds in the earth for the yeare to come: & then he that soweth nought shal nought gather. And then in these other sixe yeares a man shall take himselfe to God, for to doo penance and good workes: and then the benefites the yeare after his death, he may gather and haue spirituall profite, and then is man full in the tearme of three score yeares.

Then commeth Nouember, that the dayes be verie short, and the Sunne in manner giueth little heate, and trees leeseth their leaues: the fields that were greene, looke hore and gray. Then all manner of hearbes be hid in the ground, and then appeareth no flowers. And then Winter is come, that the man hath vnderstanding of age, and hath lost his kindly heate and strength: his teeth begin to rot and also to chatter, and then hath he no more hope of long life, but desireth to come to the life euerlasting: and these sixe for his moneth maketh him three score and sixe yeares.

Then cõmeth December, full of cold, with frost & snow, with great winds and stormie weather, that a man may not labour nor ought doo: the Sunne is then at the lowest that it may descend, then the trees and the earth is hyd in snow: then it is good to hold them nye the fire, and to spend the goods that they gathered in Summer: for then beginneth mans haire to were white & gray, & his bodie crooked & feeble: & then he leeseth his perfit vnderstanding, and that sixe yeares maketh him full lxxii. yeares: & if he liue any more, it is

by his

by his good guiding and dieting in his youth. Howbeit, it is possible that a man may liue till he be an hundred yeares of age. But there is but few that commeth thereto.

Wherefore I Shepard said moreouer, that of liuing or dying, the heauenly bodies may stirre a man both to good and euill, without doubt of assurette. But yet may man withstand it by his owne freewil, to doe what he wil himselfe good or bad euermore. Aboue the which inclination is the mighty will of God, that lengtheneth the life of man by his goodnesse, or to take it shorte by his iustice.

Wherefore we wil shew you of the bodies celestial, and of their nature and mouings, and this present booke is named the Compost, for it comprehendeth fully al the Compost and more for the dayes, houres, and moments, and the new Moones, and the eclipse of the Sunne and the Moone, and of signes that the Moone is in euery day: and this Booke was principally composed for them that are no Clarkes, that it might bring them to great vnderstanding.

This Kalender is diuided into fiue parts.

The first of our signes of the Compost, and the Kalender.

The second is the tree of Vices with the paines of hel.

The third is the way of health of man, the tree of Vertues.

The fourth is Physicke and gouernance of health.

The fift is Astrologie and Philnomie, to vnderstand many declinings, and which they be. By likelihoode, the which by nature are inclined, and can doe them, as ye shall reade ere ye come to the end.

To haue the shepards vnderstanding of their kalender, ye should vnderstand, that the yeare is the measure of the time that the Sunne passeth the twelue signes, and returning to his first point, and is builded in the twelue moneths.

As January, Febyuary, March, and so forth to December.

So the Sunne in these twelue months passeth by twelue signes one time.

The daies of his entring into the signes in the kalender, and the dayes also when he parteth the yeere, as the twelue moneths into fiftie and two weekes, three hundred threescore and fiue dayes, and when Bisext is, it is threescore and sixe, one day, and foure and twenty houres, euery houre threescore minutes. After these diuisions, ye must vnderstand for euery yere three things.

The first speaketh of the golden number.

The second of the letter Dominicall.

And the third is the letter Tabuler, in the which lieth all the chiefe knowledge of this kalender. For the which Letter and number to vnderstand all that they would desire, whether it be past or to come, yee shal put three figures after the kalender: of the which, the first shal shew the valure and declaration of the other two. And it is to be vnderstoode, that in foure yeares,

there

there is one Biſext, which hath one day moze than other, and alſo hath two Dominicall letters, ſigned in one of the afozeſaide figures, and changeth the latter day of ſaint Matthy, the which is Vigil, and is put with the day vpon one letter by himſelfe.

Alſo the letters Ferialls of this Kalender, are to be vnderſtoode as they of the other Kalenders, befoze the which are the numbers, & the other three after the letters Ferialles. Firſt, foꝛbecauſe the letters deſcend low, is the golden number, abcue the new Moone. And which to be the houre and moments of the ſaid month, which when they are in ſeruice befoze noone of the day abcue there. And when they are in engliſh letters foꝛ afternoone of the ſame day, in the places of the number betokeneth that number where it is.

The natural day is to be vnderſtoode from Midnight to Midnight xxiiii. houres, and ſhall ſerue the ſaid numbers Ferials xix. yeare complete, from the yeare that this kalender was made MCCCCxcvii. vnto the yere of our Loꝛd MCCCCC. and xvi. In the which yeare ſhal begin al to ſerue this golden number, and the other numbers after the letters Ferials, al in the maner as they be befoze the other xix. yeares.

And al the remnant of the Compoſt and of the Kalender is perpetual. Foꝛ the golden number, ſo ſhal they be xxviii. yeares, of the which yeres, M. CCCCxcvii. is the firſt.

The feaſtes of the Kalender are in their dayes, of the which the ſolemnel are in the red, and ſtoꝛed in the vnitie, nigh the which vnitie in the end of the vodies abcue euery day, is one letter of the A.b.c. foꝛ to vnderſtand in what ſigne the Moone is that day.

And yet the ſaid letters and the rubziſh, foꝛ the which ſhal be one figure befoze the Kalender, which ſhal be ſhewed howe they ſhoulde vnderſtand it. This yeere of this preſent Kalender, which began to haue courſe the firſt day of Januarie MCCCCxcvii. In the which raigneth foꝛ the golden number xvi. The Letter Dominical A. The Letter Tabular F.B. In the firſt lines and their figures, neareſt the golden number xvi. the yeare of this Kalender.

To know the letter Dominicall by the verſe vnderneath,

Filius eſto Dei cælum bonus accipi gratis.

Or by theſe other verſes here following,

Fructus alit Canos el gelica bellico danos.
El genitiꝛ bona dat Finis amara cadat.
Dat floꝛis anni caleꝛ eius Gaudia, buſtia buſti.
Cambit edens griffo boabel dicens fiat agur.

For to ſet the Moneth.

A, dam, de, ge, bat, eꝛ, go, ci, phos, a, dꝛi, phos.

For the golden number, and the new Moone.

Ter-nus-vn-din-nod-octo-ser-quinque-tred-ambo-be-tem-dot-Septem, quin-quar, tus-doc-io-ta-no-bem-vi-quat.

An ingenious practise or Compost of Shepheards.

Newly and subtilly shepeheards haue found a short practike, for to know the golden number, the letter dominicall, and the Tabulare letters as insueth, which for subtiltie is difficile to be vnderstanded, if first it bee not shewed by such as vnderstand it well, but to this it behoueth not to tarey and trauel because of the figures that shew how to finde and know the said practike.

Finis canos agur eius bona fructus
Dicens anni & bellica griffo dant amara
El cambet gaudit dat alit fiet color
Genitrix danos boabel flores cadat gelica
Edens busti

Foure secrets of the Compost of Shepheards.

Mobilis alta dies C, currens aureus octo
Sexdeno cum D, non erit inferior
B, veneris sancta, sed quinque tredambo maria
Nec erit in toto dicens similis simul octo.

The maner to know the feastiuall dayes on the hand, and on what dayes they be.

Who will know on his hand when the holy dayes fall, take he. of these Letters, A, b, c, d, e, f, g. **The dayes of the weeke be seuen. One for Sonday, and for the other dayes sixe. Put them in the ioynts of the left hand on foure fingers, and with the right hand they ought to be marked for the more certaintie.** A, b, c, **on the backe of the hand, and** g, **aboue** d, e, f, **wythin the hand. Then ought ye to know in what place euery moneth should be. A little after dam of** g, b, E, g, c, **be on the moneth on the little finger.** F, a, **on the lech finger. February and March on the lech finger together. April on** g, **Maie on** b, **June on the midle finger aboue** c. **July vpon** g, **and August vpon** c. **September vpon** f, **October vpon** a, **of the fourth finger. Then November aboue** d, **and December aboue** f, **of the little finger. Thus the twelue moueths be set on the fingers.**

After b. an, pen, cru, lucie, the ember dayes be set truely.

The Shepheards Kalender.

¶ In each of theſe two lines here vnder, be as many ſyllables as there be feaſt full dayes in the yeere, and euery day ought to be ſet on the ioyntes of the left hand, as is ſhewed here in this preſent Booke.

Ianuarie.

Cir-o-ſa-nus-e-pi-ſe-la-nus-et-ken-ſe-mau-mar-an.
Piſ-ca-ſab-ag-bin-cen-ti-pau-lun-iul-ag-que-ba-tilde.

Februarie.

Bze-pur-blas-et-a-ue-ſe-bzu-o-ſco-la-ſti-ca-ba-lent.
Jul-con-iun-ge-tur-cum-pe-tro-math-ſo-ci-e-tur.

March.

Mo-ſed-mar-ci-us-bal-to-duth-kes-con-gre-go-ri-um-bo.
Pat-ed-ward-cuth-be-ne-ca-pe-ma-ri-ain-ge-ni-tri-cem.

Aprill.

Gil-gip-ric-et-am-bzo-ſi-i-dat-a-pzil-le-on-eu-ſe-ti-bur-ci,
Poſt-al-phe-ſe-ſta-ge-oz-mar-ci-que-vi-ta-lis.

Maie.

Phi-li-cruc-may-i-on-la-tin-nic-goz-de-ne-re-i-que,
Poſt-e-a-don-ſe-qui-tur-poſt-fal-phe-ſeſt-ta-ger-ad-en-pe-que.

Iune.

Nic-mar-iu-bo-ni-fa-med-co-lum-bar-ba-ci-ba-vi-ti,
Bo-mar-marg-ed-ward-ſi-mil-la-ba-el-io-le-on-pe-pau.

Iulie.

Ser-ni-iul-mar-ti-ni-tho-me-que-fra-be-dic-ti-ſuth-vn-ken,
Ar-nulf-marg-pzar-mag-ap-criſ-ia-an-doz-ſam-ſun-ob-gre.

Auguſt.

Pe-ſteph-au-guſt-tranſ-do-ci-ro-lau-ti-ber-ri-ip-on,
Sump-ta-ſit-a-mag-ni-bar-tho-lo-ruff-ag-io-oon-fel-on-cuf.

September.

E-gis-ſep-cup-bert-ha-bet-nat-go-ri-gon-pzo-thi-que-crut,
Lam-bar-ti-qz-math-ma-mar-te-cle-fer-cyp-da-con-mich-ſer.

October.

Rem-le-o-fran-ci-ſi-mar-tunc-dig-er-a-ni-a-ed,
Poſt-lu-cas-iu-in-de-ro-ma-criſ-pi-ni-ſi-no-nis-quim.

Nouember.

Om-nis-tunc-ſanc-ti-le-o-nar-ti-bzi-ci-a-ni-a-ed,
Pze-te-cle-gri-ka-li-ni-a-que-ſat-an.

December.

E-le-gi-bar-ba-ni-co-con-cep-et-lu-ce-i-al-ma,
O-ſa-pi-en-que-tho-mas-pzo-pe-nat-ſteph-io-tho-me-ſit.

How



How euery moneth praiſeth it ſelfe of ſome good property.

Ianuary.

I Make me to be called Ianuere,
In my time is great ſtormes of coldneſſe,
For vnto me no moneth of the yere
May compare if I aduaunce me doubtleſſe,
For in my time was (as Clarks do expreſſe)
Circumciſed the Lord omnipotent,
And adored by kings of the Orient.

February.

I am February the moſt hardy,
In my ſeaſon the pure mother virginall,
Offered her ſonne in the temple truely,
Making to God a preſent ſpeciall,
Of Jeſus Chriſt the king of kings all,
Betweene the armes of the Biſhop Simon,
To whom pray we to haue his remiſſion.

March.

March am I called in nobleſſe flouriſhing,
Which among months, am of great nobleſſe,
For in my time all the fruites do bud and ſpring,
To the ſeruice of man in great largeſſe,
And Lent is in me, the time of holineſſe,
That euery man ought to haue repentance
Of his ſinnes done, by long continuaunce.

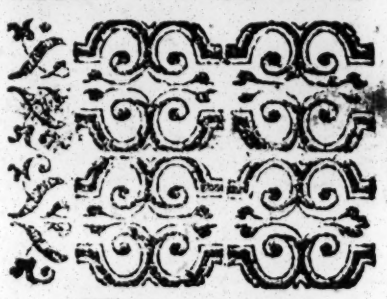
Aprill.

Among all months I am luſty Aprill,
Freſh and wholſome, vnto ech creature,
And in my time the dulcet drops diſtill,
Called Criſtiall as Poets put in ſcripture,
Cauſing all ſtones the longer to indure,
In my time was the reſurrection
Of God and man by diuine election.

Maie.

Of all the months in the yeere I am king,
Flouriſhing in beauty excellently,
For in my time, in vertue is all thing,
Fields and meades ſpread moſt beauteouſly,
And birds ſing with ſweete harmony,
Reioycing louers with hote loue all indued,
With fragrant flowers, all about renued.







June.

Who of my season taketh right good heede,
Ought not at all, my name to adnull,
For in my time, for all the commons weede,
From sheepe is shorne, al the flesh and wooll,
And had in marchandise, by great shippes full
Ouer the sea, wherefore we ought to pray
Unto our Lord, and thanke him night and day.

Iuly.

If that my time were praised all aright,
Among all months I am one of the chiefe,
For I enripe through my great force and might,
Fruites of the earth, to man and beasts reliefe,
Feeding horses, kine, muttons, and strong beefe,
With other properties that I could tell,
But I must passe I may no longer dwell.

August.

I am named the hot moneth of August,
For redolent heate of Phœbus brightnes,
In my time each man ought for to haue lust,
To labour in harueft, with great businesse,
To reape and sheaffe, eschewing ydlenesse,
And rise earely with perfite diligence,
Thanking our Lord of his great prouidence.

September.

Who can my name perfitely remember,
With the commodities of my season,
Ought of right to call me September,
Plenteous of goodes by all manner reason,
As wheate, rie, oates, beanes, fitches, and peason,
Of which fruit euery man ought to haue in store,
To liue directly, and thanke our Lord therefore.

October.

Among the other October I hight,
Friend vnto Vinteners naturally,
And in my time Bacchus is ready dight
Al maner wine to presse and clarifie,
Of which is sacred as we see daily,
The blessed body of Christ in signe of flesh and blood,
Which is our hope, refection and foode.

Nouember.



Nouember.

I November will not abide behinde,
To shew my kindely worthinesse and vre,
Or in my time the blasts of the winde
Abateth leaues and sheadeth their verdure,
Wherefore euerie prudent creature
Ought for to liue right as they would die,
For all thing taketh end naturally.

December.

December euery man doth me call,
In whose time the mother inuiolate
Deliuered was in an olde Ore stall,
Of Jesu Christ Gods owne sonne incarnate,
Wherefore I thinke me the most fortunate
Of all the other, to whom may we then,
That we may come vnto his blisse, Amen.

The beginnings and ends of the foure seasons of the yeere.



The first Prime time that thus doth begin,
From mid February vnto mid Maie,
And from mid Maie, Summer is entred in,
To mid August, and then is Harueste day,
And from that time, Winter entreth alway
On saint Clements day, whoso taketh heede,
And mid February it faileth indeede.

¶ Thus endeth the praise of the twelue months, with the beginnings and endes of the foure quarters. And after followeth the figure for to knowe in what signe the Moone is euery day.

The Shepheards Kalender.

¶ This figure is for to knowe in what Signe the Moone is euery day, and declaration is of the letters of the Signe of the Kalender here after following.

	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
Aries	y	n	c	b	l	9	ſ	h	ꝛ	p	e	u	m	a	g	i	ꝓ	q	f
Aries	ꝛ	o	d	u	m	a	g	i	ꝓ	q	f	x	n	b	t	k	9	r	g
Aries	ꝓ	p	e	x	n	b	t	k	9	r	g	y	o	c	b	l	a	ſ	h
Taurus	9	q	f	y	o	c	b	l	a	ſ	h	ꝛ	p	d	u	m	b	g	i
Taurus	a	r	g	ꝛ	p	d	u	m	b	g	i	ꝓ	q	e	x	n	c	h	k
Gemini	b	ſ	h	ꝓ	q	e	x	n	c	t	k	9	r	f	y	o	d	i	l
Gemini	c	g	i	9	r	f	y	o	d	b	l	a	ſ	g	ꝛ	p	e	k	m
Cancer	d	h	k	a	ſ	g	u	p	e	x	m	b	t	h	a	q	f	l	n
Cancer	e	i	l	b	t	h	x	q	f	y	n	c	b	i	b	r	g	m	o
Leo	f	k	m	c	b	i	y	r	g	ꝛ	o	d	u	k	c	ſ	h	n	p
Leo	g	l	n	d	u	k	ꝛ	ſ	h	9	p	e	x	l	d	t	i	o	q
Leo	h	m	o	e	x	l	9	t	i	a	q	f	y	m	e	u	k	p	r
Virgo	i	n	p	f	y	m	a	u	k	b	r	g	ꝛ	n	f	x	l	q	ſ
Virgo	k	o	q	g	ꝛ	n	b	x	l	c	ſ	h	9	o	g	y	m	r	t
Libra	l	p	r	h	9	o	c	y	m	d	t	i	a	p	h	ꝛ	n	ſ	u
Libra	m	q	ſ	i	a	p	d	ꝛ	n	e	u	k	b	q	i	9	o	t	x
Scorpio	n	r	t	k	b	q	e	9	o	f	x	l	c	r	k	a	p	u	y
Scorpio	o	ſ	u	l	c	r	f	a	p	g	y	m	d	ſ	l	b	q	x	ꝛ
Sagittarius	p	t	x	m	d	ſ	g	b	q	h	ꝛ	n	e	t	m	c	r	y	9
Sagittarius	q	u	y	n	e	t	h	c	r	i	9	o	f	u	n	d	ſ	ꝛ	a
Sagittarius	r	x	ꝛ	o	f	u	i	d	ſ	k	a	p	g	x	o	e	t	9	b
Capricornus	ſ	y	9	p	g	x	k	e	t	l	b	q	h	y	p	f	u	a	c
Capricornus	t	ꝛ	a	q	h	y	l	f	u	m	c	r	i	ꝛ	q	g	x	b	d
Aquarius	u	9	b	r	i	ꝛ	m	g	x	n	d	ſ	k	9	r	h	y	c	e
Aquarius	x	a	c	ſ	k	9	n	h	y	o	e	t	l	a	ſ	i	ꝛ	d	f
Pisces	y	b	d	t	l	a	o	i	ꝛ	p	f	u	m	b	t	k	9	e	g
Pisces	ꝛ	c	e	u	m	b	p	k	9	q	g	x	n	c	u	l	a	f	h
Pisces	9	d	f	x	n	c	q	l	a	r	h	y	o	d	x	m	b	g	i

By this figure here aboue, a man may know in what signe the Moone is euery day, and the declaration is of the A, b, c. letters that are in the Kalender at the ends of the lines, and be named the letters of the signes, wherefore marke well first the letter of the Kalender on the day that ye would haue, then looke out the saide letter in the figure here aboue in the line descending vnder the golden number that runneth.

Then

Then looke at the head of the lines, whereas it is written the naines of the ſignes, and it that beholdeth directly ouerthwart the figure to the ſaide letters is it that the Moone is in that day. And like as one golden number ſoz a yeere, ſo the ſaide line vnder the golden number ſerueth alone foz the ſame yeere as in the yeere of his Kalender we haue xvi. foz the golden number, the line vnder xvi. ſerueth all the ſaide yere, and when we haue xvii. the line vnder xvii. ſhall ſerue to the yeere that xvii. is foz the golden number, and ſo forth of the other.

VT cœlum ſignis præſurgens eſt duodenis,
Sic hominis corpus aſsimulatur eis,
Nam caput & facies. Aries ſibi gaudet habere,
Gutturus & colli ius tibi. Taure detur
Brachia cum manibus. Geminis ſunt apta decentur,
Naturam Cancri pectoris aula gerit:
At Leo vult ſtomachum tenis ſibi vendicat idem,
Sed in teſtinis Virgo præeſſe petit,
Ambas Libra nates, ambes ſibi vendicat hancas,
Scorpio vult anum vultq; pudanda ſibi
Inde Sagittarius is coxis vult dominari,
Amborum genum vim Capricornus habet,
Regnat in Aquario crurium vis apta decentur,
Piſcibus & demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rubeus eſt. Sol croceus. Venus albus. Mercurius & Luna varti ſunt dum quiſquis regnat naſcitur puer ſic coloratus.

The ſame thus Engliſhed.

THat is to ſay, that the twelue ſignes hath domination ouer the body of man diuided by the partes, as the ſignes diuideth the firmament, and euery ſigne beholdeth and gouerneth the parts of the body, ſo as it is ſaide aboue, and afterward ſhal be ſhewed by figures, and is declared more plainely and faithfully. Such like of planets is ſaide of their colours, but of their natures and properties of the partes of the bodies which gouerneth and beholdeth, more at full ſhall yee heare at large. ¶ Alſo of the twelue months natures, March, April, and Maie, are very hot and moiſt, that ſignifieth bloud and ayre. June, July and Auguſt, is ſummer, and ſignifieth hot and drie, choler, manhood, and feare. September, October, Nouember, is harueſt, and betokeneth cold and drie, and age, melancholy, and earth. December, Januarie, and Februarie, is winter, and betokeneth cold and moiſt, childehoode fleugme, and water.



CAlled I am Ianuere the colde,
In Chriſtmas ſeaſon good fire I loue,
Yong Ieſus, that ſometime Iudas ſolde,
In me was circumciſed for mans behoue,
Three kings ſought the ſonne of God aboue,
They kneeled downe and did him homage with loue,
To God the Lord that is mans owne brother.

Hereafter followeth a Kalender with the Figures of euery Saint that is hallowed in the yere, in the which is the Figures, the houres, the moments, and the new Moones. Chap. iii.

The Shepheards Kalender.



January hath xxxi. dayes, the Moone xxx.

In iano claris, calidíſque cibis potiaris,
Atque decens potus, poſt ferculaſit tibi notus,
Ledit enim medo, tunc potatus vt bene credo,
Balnea tutius entres, & venam ſcindere cures.

viii	iiii	ir	b	viii	iii	xvii	Circumciſio Domini.	a
xvi	v	vii	c				Octaua ſancti Stephani	b
			d	xvi	iiii	xi	Octaua ſancti Johannis	c
v	o	ii	e	v	vii	lvii	Octaua ſanctorum Inno.	d
			f				Octaua ſancti Thome mar.	e
xi	iiii	xii	g	xiii	vi	xi	Epiphania Domini.	f
			A	ii	ix	xvii	Felices et Ianua	g
ii	i	xxvi	b				Sancti Luciani	h
x	ix	iiii	c	x	viii	xlii	Sancti Iunii	i
xviii	vi	xiii	d	xviii	iiii	xvi	Pauli primi heremite	k
			e				Lini epiſc. Sol in Aqua.	l
vii	viii	vi	f	vii	o	xxv	Archa ii martiris	m
			g		Februarij.		Sancti Hillarii	n
xv	v	xxviii	A	xv	i	viii	Felicis presbyteris	o
			b	iii	viii	ii	Sancti Mauri abbatis	p
iiii	x	xxix	c				Sancti Marcelli epiſc.	q
xii	xi	xii	d	xii	o	xvi	Sulpitii epiſcopi	r
i	ix	xiii	e				Sancte Prisce virginis	ſ
ix	v	xi	f	i	x	xvii	Wulfani epiſcopi	s
			g	ix	v	ii	Fabiani et Sebaſtiani	t
xvii	o	xxviii	A	xvii	ix	lvii	Sancte Agnetis	v
			b	i	iii	xiii	Vincentii martiris	u
vi	vi	xxv	c				Sancti Emerentiani	x
			d				Sancti Timothei	y
xiiii	ii	vii	e	xiiii	i	xxix	Conuerſio ſancti Pauli	z
			f	iii	vi	xv	Policarpi epiſcopi	ꝛ
iii	ii	xi	g				Iuliani epiſcopi	9
xi	xi	xi	A	xi	vii	xxv	Agnetis ſecundo	a
xix	vi	xxv	b	xix	vi	xviii	Valerii epiſc. et mar.	b
			c				Batil e virgis	c
							Saturnini et Victoris	d



The Shepheards Kalender.



February hath xxviii. dayes, the Moone xxix

Nascitur occulta, febris Februario multa,
Potibus & escis, si cautè viuere velis,
Tunc caue frigorem de pollice funde cruorem,
Fuge mellis fauum pectoris qui morbos curabit.



viii	v	xii	d	viii	i	xlvi	Brigidi et Ignacii
xvi	o	vi	e	xvi	viii	xxvi	Purificatio beatæ Mariæ.
			f				Sancti Blasii episcopi
v	vi	xxxvii	g	v	ii	xxb	Sancti Gilberti episc.
			A	xiii	x	xxvi	Sancti Agathe virg.
xiii	iii	lviii	b				Vedasti et Amandi
ii	o	iiii	c	ii	x	lb	Sancti Anguli vir.
x	vi	lix	d	x	vii	liiii	Pauli episc.
			e				Sancte Appollonie vir.
xviii	ix	ii	f	xviii	iii	ii	Sol in Pisc.
			g	vii	i.	liiii	Eufrasie virginis
vi	i	xvi	A				Sancti Eulalie
			b	xv	vii	xxb	Sancti Wulfranni
xv	xi	xv	c				Sancti Valentini episc.
iii	xiii	lb	d	iiii	ii	xxvi	Faustini et Joniti
xii	o	xxviii	e				Juliane virginis
i	vii	xli	f	xli	o	xxviii	Politronii episc. et mar.
			g	i	viii	xxix	Simeonis episc. et mar.
ix	iiii	xli	A	ix	xb	xxvi	Sabini et Juliani mar.
			b	xvii	iiii	lix	Hildzede virginis
xvii	vi	xvi	c				Sanctorum Ixix
			d	vi	viii	lviii	Cathedra sancti Petri
vi	i	x	e				Policarpi. Locus bisexti
			f	xiiii	vii	i	Mathei Apostoli.
xiiii	iiii	xii	g				Inuentio sancti Pauli
iii	i	xlii	A	iii	ix	xlviii	Sancti Nestori mar.
xi	o	ix	b	xi	viii	liii	Sancti Augustini
			c				Oswaldi episcopi et con.

It is to be noted that the Golden numbers shew the dayes, houres, and minutes of the new Moones: the latine numbers for the forenoone, and the English numbers for the afternoone on the same dayes the numbers demonstreth.

The Shepheards Kalender.



March hath xxxi. dayes, the Moone xxx.

Martius humores gignit, varioſque dolores,
Sume cibum pure, cocturas ſi placet vre,
Balnea ſunt ſana, ſed quæ ſuperflua vana,
Vena nec addenda; nec potio ſit tribuenda.

vii	viii	xxvii	d	xix	iii	iiii	Sancti Dauid epiſc.	f
			e	viii	o	i	Sancti Cedde epiſcopi	g
			f	xv	i	xlvi	Martini et Alteri	h
xvi	vi	x	g				Sancti Adriani mar.	i
v	f	lviii	A	v	vii	xxxix	Foce, Euſebii, Perpetue	k
			b				Victoris et Victorini	l
xiii		xx	c	xiii	o	xli	Perpetue et Felici	m
ii	ix	xix	d	ii	ix	lvi	Depoſitio ſancti Felicis	n
			e				Quadraginta mar.	o
x	iiii	xlviii	f	x	v	xx	Sancte Agapite vir.	p
xviii	o	xli	g	xviii	ii	xlvi	Sol in Aries Equinoct.	q
			A				Sancti Gregorii epiſc.	r
vii	vi	xlv	b	viii	v	i	Theodore marti	ſ
			c					
xv	ii	xii	d	xv	i	xxiiii	Sancti Longini mar.	s
iiii	i	xlii	e	iiii	xviii	xxiii	Aprilis Bonifacii epiſc.	t
xii	ix	xxv	f	xii	x	xxiiii	Patricii epiſcopi	v
			g				Edwardi regis	u
i	v	ix	A	i	v	xxx	Joſeph ſponci Marie	x
ix	b	vii	b	ix	o	iiii	Sancti Cuthberti	y
			c				Benedicti abbatis	z
xvii	xi	xlv	d	xvii	viii	iiii	Aſtrodolfi epiſcopi	&
			e				Theodori preſbyteri	9
vi	vi	iiii	f	vi	i	lvii	Agapiti martiris	a
			g				Annunciatio Dominica.	b
xiiii	iii	vi	A	xiiii	ix	xlvii	Caſtoris martiris	c
iii		xlviii	b	iii	ix	xlix	Reſurrectio Domini.	d
xi	v	xxxvii	c				Dorothee virginis	e
xix	vii	xlix	D	xi	v	xxxvi	Quintini martiris	f
			e	xix		xlv	Sancti Quirini mar.	g
vii	o	xv	f	viii	o	xl	Adelmi epiſcopi	h



The Shepheards Kalender.



April hath xxx. dayes, the Moone xxix.

Hic probat in vere, vires Aprilis habere,
Cuncta nascuntur, pori tunc aperiuntur,
In quo scalpescit, corpus sanguis quoque crescit,
Ergo saluatur, venter cruorque minuatur.



			g				Sancti Gildardi	i
xvi	x	ii	A	xvi	vi	xlvii	Marte Egiptiace	k
			b				Richardi episcopi	l
v	o	xx	c	v	i	xiiii	Ambrosii episc.	m
xiii	x	ii	d	xiii	x	lb	Sancti Martini	n
			e				Sixte episc.	o
ii	x	lviii	f	ii	vi	xlix	Eufemie virginis	p
x	ii	lix	g	x	i	xlii	Egesippe & sociorum eius	q
			A				Perpetue episcopi	r
xviii	iiii	xliii	b	viii	iii	xi	Pallio septem virginum	s
			c	vi	vii	xix	Sancti Guthlac	t
vii	xi	xxxi	d		Sol in Taur.		Julii episcopi	v
xv	i	ii	e				Sancti Zenonii episcopi	u
iiii	xi	xxviiii	f	xv	v	x	Maii.	x
			g	iiii	vii	xlvi	Oswaldi archiepiscopi	y
xii	vi	xvii	A	xii	vi	xlv	Sancti Isidori	z
i	iiii	xxxvi	b	i	i	xlvi	Aniceti episcopi	&
			c	ix	i	xxx	Eluthery & Anthie	9
ix	vi	xx	d				Alphegi episcopi	a
			e	xvii	vi	xvix	Victoris episcopi & mart.	b
xvii	iii	liii	f				Simeonis episc. & mar.	c
			g	vi	vi	vii	Sancti Sotheris cir.	d
vi	viii	xxx	A				Sancti Georgii mar.	e
xiiii	xi	xxxix	b	xiiii	ix	xxvi	Wilfridi episc. & confess.	f
iii	xviii	xxvii	c	iii	x	xi	Marke Euangelist.	g
			d				Cleti episc. & confess.	h
xi	ii	o	e	xi	ii	xxx	Sancti Anastasii episc.	i
xix	ix	ii	f	xix	xi	ii	Sancti Vitalis	k
			g				Petri Mediolanensis	l
viii	iii	lvi	A	viii	ii	xvii	Depositio Erkenwaldi	



Maie hath xxxi daies, and the Moon xxx

Maye ſecure, laxiti ſit tibi cure,
Scindatur vena, ſed potio datur amoena,
Cum calidis rebus, ſunt fercula ſeu ſpeciebus,
Potibus aſtricta ſit ſaluia cum benedicta.

viii	iii	lvi	b				Philippi & Iacobi	m
xvi	xi	xiiii	c	xvi	viii	xxxv	Sancti Anaſtaſii epiſc.	n
v	ix	li	d	v	iii	xxvii	Inuentio ſancti crucis	o
			e				Feſtum corone ſpinee	p
xiii	vi	xxi	f	xiii	vi	xx	Sancti Godardi	q
ii		xvi	g	ii	ii	xxiiii	Johannis ante port. lat.	r
			A	x	ix	xxx	Johannis de Beuerlaco	ſ
x	i	xvii	b				Apparitio Michaelis	s
			c	xvii	iiii	xli	Tranſlatio Nicholai	t
xviii	vi	xxi	d				Gordiani et Epimachi	v
vii		xxviiii	e	vii	x	xxx	Sancti Anthonii mar.	u
xv	vi	xix	f				Nerei, Archilei, et Pancra	x
			g	xv	xvi	xii	Sol in Gemini	y
iiii	vii	viii	A	iiii	xviii	ix	Bonifacii martiris.	z
xii	iii	xviii	b	xii	i	lvii	Iſidori martiris	A
			c	i	ix	lix	Brandini epiſc. et confeſſ.	B
i	iiii	xi	d				Tranſlatio Bernardi	c
ix	viii	xviii	e	ix	viii	l	Diaſcoris martiris	d
			f				Sancti Dunſtoni	e
			g	xvii	ii	xli	Sancti Bernardi	f
xvii	vii	ii	A				Helene regine	g
vi	viii	xx	b	vi	ix	ix	Iuliane virginis	h
			c				Deſiderii martiris	i
xiiii	vi	xlvi	d	xiiii	vi	l	Tranſ. Franciſci	k
iii	i	xlix	e	iii	ii	xl	Sancti Adelmi	l
xi	x	xliiii	f	xi	x	xliiii	Auguſtini Anglorum Apoſt.	m
xix	xii	xvi	g				Bede preſbyteri	n
			A	xix	x	lix	Sancti Germani	o
viii	vii	iii	b				Cosmi martiris	p
			c	viii	ii	liii	Sancti Felicis epiſc.	q
xvi	ix	xlv	d	xvi	o	xli	Sancte Petronille vir.	r



Gemini.







Iuue hath xxx. dayes, and the Moone xxix.

In Iunio Gentes, perturbat medo bibentes,
Atque nouelarum, fuste potus seruitiarum,
Ne noceat colera, valet refectio vira,
Lactuce frondes, ede ieiunus bibe fontes.

			e				Sancti Nichomedis q
v	vii	v	f	v	iii	xiii	Sancti Marcelini r
xiii	i	kiii	g	xiii	ii	xviii	S. Erasmi martiris s
ii	xii	ii	A	ii	x	xv	Sancti Petrocii t
			b				S. Bonifacii episcopi g
x	i	xliiii	c	x	v	lv	Melonis archiepiscopi t
			d				Translatio Wulstani v
xviii	xi	b	e	xviii		lxb	Sancti Wilhelmi u
			f				Translatio Edmundi x
vii	iii	xliii	g	vii	i	xxvi	Translatio sancti Yuonis y
xv	vi	ix	A	xv	xvii	ix	Barnabe apostoli z
iiii	i	xiir	b	iiii	xxvi	xlii	Sancti Basilidis a
			c	xii	ix	xiiii	Sol in Can. Solstitium b
xii	i	l	d			Iulic	Sancti Basilii episcopi c
i	iiii	lvii	e	i	vii	iii	Viti & Modesti d
			f	ix	viii	xxiiii	Translatio Richardi e
ix	x	li	g				Sancti Botulphi f
			A				Marci et Marcelliani g
xvii	vi	xii	b	xvii	v	xxxi	Gerualii & Prothasi A
			c	vi	x	xxiiii	Translatio Edwardi b
vi	v	liii	d				Walburgi virginis c
xiiii	i	xviii	e	xiii	ix	xxv	Sancti Albani martiris d
iii	ix	xxvii	f	iii	ix	xviii	Etheldrede. Vigilia. e
xi	viii	xxvb	g				Natiuitas Iohannis Bapt. f
			A	xi	viii	xiii	Translatio Eligii episc. g
xix	iii	vii	b	xi	x	xxviii	Johannis et Pauli A
			c				S. Crescentis mart. b
viii	ix	xxi	d	viii	x	xb	Sancti Leonis episcopi c
			e				Petri & Pauli Apost. d
xvi	vi	xv	f	xvi	i	ii	Commemoratio Pauli e

The Shepheards Kalender.



'uly hath xxxi. dayes, the Moon xxx.

Qui vult ſolumen, Iulio hic probat medicamen,
Venam non ſcindat, ne ventrem potio lædat,
Somnum cupeſcat. & balnea cuncta pauceſcat,
Prodeſt recens vnda altum cum ſalnia munda.

v	ij	ix	g	v	i	b	Octa. Johannis Bap.	f
xiii	x	xvix	A	xiii	viii	lvii	Viſitatio beate Marie	g
			b				Tranſlatio Thome Apoſt.	a
ii	x	lix	c	ii	iiii	liiii	Tranſlatio ſancti Matti.	b
			d	x	iiii	xviix	Sancte Zoe virginis	c
x	iii	vi	e				Octaua Petri et Pauli	d
			f				Tranſlatio Thome mar.	e
xviii	o	xlviii	g	xviii	ix	xxxi	Depoſitio Grimbaldi	f
vii	xb	vii	A	vii	iii	lii	Sancti Cerilli epiſcopi	g
xv	l	xlv	b				Septem fratrum mar.	a
iiii	viii	xlvi	c	xv	i	xlvi	Tranſlatio Benedicti	b
			d	iiii	ix	xxvix	Naboris et Felicis	c
xii	i	li	e	xii	v	xxxix	Sancti Nyuati martiris	d
			f	i	b	l	Sol in Leo. Dies Canic.	e
i	vii	v	g				Tranſlatio Swithuni	f
			A	ix	ix	xlii	Auguſti. Tranſ. Oſmundi	g
ix	i	xlix	b				Sancti Kenelmi regis	h
			c	xvii	viii	xxix	Sancti Arnulphi epiſc.	i
xvii	iiii	xliii	d				Rufini & Juſtini	k
vi	li	x	e	vi	x	xi	Margarete virginis	l
xiiii	viii	lvii	f	xiiii	ix	xxii	Praxedis virginis	m
			g				Maria Magdalena	n
iiii	vii	o	A	iii	iiii	xix	Sancti Apollinaris	o
xi	viii	xl	b	xi	o	lvii	Chriſtine vir. Vigilia	p
			c				Sancti Iacobi Apoſt.	q
xix	vi	iii	d	xix	i	xlv	Anne matris Marie	r
viii	x	xliii	e				Septem dormientium	ſ
			f	viii			Sampſonis epiſcopi	s
xvi	ii	xii	g	xvi	xliii	xxiiii	Felicis & ſociorum eius	t
v	ix	vi	A	v	xi	lix	Abdon & Sennes	v
			b		ix	lii	Sancti Germani	



The Shepheards Kalender.



August hath xxxi. dayes, the Moone xxx.

Quisquis sub Augusto, vinat medicamine iusto,
Raro dormit & estum coitum quoque vitet:
Balnea non curet nec multum comestio duret,
Nemo laxori debet, vel flubothomari.



xiii	ix	o	c	xiii	iiii	xxx	Petri ad vinculo	u
			d	ii	ii	xvii	Stephani byſ.	x
ii	x	v	e	x	iii	xxx	Inuentio sancti Stephani	y
x	vi	ii	f				Justini prſbyteri	z
			g				Oswaldi. Festum nius	&
xviii	xiii	xxx	A	xiii	o	xlv	Transfiguratio Domini	9
vii	xxiiii	xvi	b				Festum nominis Jesu	a
xv	viii	lviii	c	vii	v	xlii	Sancti Ciriaci	b
			d	xv	ix	liii	Vigilia	c
iiii	v	v	e	iiii	xv	xliii	Sancti Laurentii	d
			f	xii	iiii	xi	Tiburtii martiris	e
xii	iiii	ii	g				Clare virginis	f
i	x	xxvi	A		vi	lix	Ypolite et sociorum eius	g
			b		xii	xlviii	Sept. Vigilia	h
ix	iii	lvi	c				Assumptio beate Marie	i
			d	Sol in Virgine.			Sancti Rochi	k
xvii	ii	xi	e	xvii	viii	lii	Octaua sancti Laurent.	l
vi	x	vii	f	vi	viii	lii	Sancti Magni martiris	m
			g				Lodouici episcopi	n
xiiii	vi	xvii	A	xiiii	iiii	xlv	Sancti Agapiti	o
iii	vi	ii	b	iii	o	xlix	Sancti Barnardi	p
			c				Octaua Assump. Marie	q
xi	vii	xvii	d	xi	v	ii	Vigilia	r
xix	viii	i	e				Bartholomei Apost.	s
			f	xix	v	xii	Lodouici regis	s
viii	xi	xvi	g	viii	x	lix	Sancti Seuerini	t
xvi	ix		A	xvi	ix	lix	Sancti Rufi	v
			b				Sancti Augustini	u
v	v	iii	c	v	v	lviii	Decolatio Johannis bapt.	x
xiii	x	xi	d	xiii	i	lix	Felicis et Audacti	y
			e				Cuthburge virginis	z

The Shepheards Kalender.



September hath xxx. dayes, the Moone xxix

Fructus naturi, Septembris sunt valituri,
Et piracum vino, panis cum lacte caprino,
Aqua de vrtica, tibi poto fertur amica,
Tunc venam pandas. spens cum semine mandas.



ii	iii	xxii	f	ii	iii	xiiii	Sancti Egidii	g
			g	x	vi	x	Sancti Anthonii	A
x	x	xx	A				Ordinatii sancti Greg.	b
			b				Translatio sancti Cuth.	c
xviii	i	xviii	c	xviii	iiii	vii	Sancti Bertini	d
vii	x	xlvi	d	vii	vi	i	Sancti Eugenii	e
xv	v	x	e					f
iiii	iii	xlix	f	xv	vi	xxvi	Natiuitas Marie	g
			g	iiii	i	v	Sancti Gorgonii	A
xii	viii	xii	A	xii	v	xxxvi	Siluii episcopi	b
			b	i	x	xliii	Prothi & Jacinti	c
i	iii	v	c				Martiniani episcopi	d
			d	ix	v	xxxii	Maurelii episcopi	e
ix	vii	li	e		October		Exaltatio s. cru. Sol in Lib.	f
xvii	xi	xvii	f	xvii	ix	vii	Octa. beate Marie	g
			g				Edithe virginis	A
vi	vi	xv	A	vi	vi	liii	Lamberti episc. & mar.	b
xiiii	vi	xviii	b	xiiii	i	xliii	Victoris & corone	c
			c				Januarii martiris	d
lii	ix	xxxiii	d	iii	xi	xxix	Sancti Eustachii virg.	e
xi	vii	xxxix	e				Sancti Math. Apost.	f
			f	xi	iii	xli	Maurici & sociorum eius	g
xix	xi	viii	g	xix	x	xix	Tecle virginis	A
viii	x	lvi	A				Andochii martiris	b
			b	viii	iii	xix	Firmini episc. & mart.	c
xvi	vi	xxxvi	c	xvi	vii	xxxviii	Cipriani & Justini	d
v	ii	iiii	d	v	ii	xxxiiii	Cosme & Damiani	e
			e				Eruperii episcopi.	f
xiii	ii	x	f	xiii	ii	ix	S. Michael. Euang.	g
			g	ii	v	x	Hieronimi presbyteri	A



October hath xxx. dayes, the Moon xxx.

October vna præbet cum carne ferina,
Nec non aucino caro valet & volucrina,
Quamuis sint sana tum est replexio vina,
Quantum vis comede, sed non procordie lede.

ii	viii	lii	A	x		viii	Sancti Remigii	a
			b				Sancti Leodigarii	b
x	xiii	xv	c				Candidi martiris	c
xviii	o	xii	d	xviii			Francisci martiris	d
vii	xx	iii	e				Appolinarii martiris	e
xv	iiii	xxvi	f	vii	vi	vi	Sancti fidis	f
			g	xv	iii	o	Marci & Marciliani	g
iii	v	xxii	A	iiii			Sancti Pelagii	h
			b	xii	ix	xlvii	Dionysii & Rustici	
xii	ii	vii	c				Gereonis & Victoris	ki
			d	i	iiii	xxvii	Sancti Negalii	l
i	vii	xli	e				Sancti Wilfridi	m
ix	x	i	f	ix	v	lvi	Translatio sanc. Edw.	n
			g		Sol in Scorp.		Sancti Calixte episc.	o
xvii	viii	xxxii	A	xvii	viii	xli	Wulfrani episcopi	p
vi	iii	xliii	b	vi	iiii	xxvi	Nouc. Mich. in monte	q
			c	xliii	o	liii	Translat. Etheldrede	r
xiiii	ix	xxii	d				Luce Euang.	s
			e	ii	i	xxv	Fredeswide virginis	
iii	ii	lv	f				Austreberte virginis	t
xi	ix	li	g	x	x	xxvi	xi. M. virginum	v
xix	o	xxx	A				Marie Salome	u
			b	xix	iii	xxvii	Sancti Romani	x
viii	ix	lii	c	viii	xviii	xiiii	Sancti Maglorii	y
xvi	iiii	lii	d	xvi	v	x	Crispini & Crispiniani	z
			e	v	o	xvii	Euaristi episcopi	& 9
v	iii	xvii	f				Florentii mar. vigilia	a
			g	viii	v	xx	Simeonis & Iude.	b
xiii	viii	xxi	A				Narcissi episcopi	c
			b				Germane Capuani	d
ii	iii	vii	c	ii			Sancti Quintini vigil.	





Nouember hath xxx. dayes, the Moone xxix

Hoc tibi ſcire datur, quod reuma Nouemb curatur
Quęque nociua vita tua ſint præcicſa dicta,
Balnea cum venere tunc nullum conſtat habere,
Potio ſit ſana, valde atque minuta bona.

x	vii	xlvii	d	xi	v	xii	Feſtum omnium Sanct. e
			e				Commemoratio animar. f
xviii	x	xlvii	f	xviii	viii	lii	Wenefride virginis g
vii	v	xliiii	g	vii	vi	xxviii	Sancti Amantii h
xv	vi	xxi	A				Leti preſbyteri i
iiii	ix	lv	b	xv	i	xxxiii	Leonardi abbatis k
			c	iiii	xi	xxxvi	Wilfrodi epiſcopi l
			d	xii	viii	xv	Quatuor coronatorum m
xii	viii	vi	e				Theodori martiris n
i	x	xxv	f	i	ix	v	Sancti Martini epiſc. o
			g				Sancti Martini p
xi	x	lix	A	ix	iii	lviii	Paterni martiris q
xvi	vi	xxx	b	xvii	vii	xxviii	Sancti Briti epiſc. r
			c		December.		Tranſ. Erken. Sol in Sa. ż
vi	iii	ii	d	vi	i	xxix	Sancti Wacuti epiſc. ſ
			e	xliii	ii	xxix	S. Edmundi archiep. s
xiiii	iii	iii	f				Sancti Hugonis epiſc. t
ii	ix	lvi	g	iii	vi	ii	Octaua S. Martini v
			A				Sancti Elizabeth u
xi	ii	xxvii	b	xi	iiii	xiiii	S. Edmundi regis x
xix			c				Preſentatio Marie y
viii	viii	xvii	d	xix	vii	xlvii	Cicilie virginis z
			e	viii	vii	xxv	S. Clementis epiſc. A
xvi	v	xiii	f	xvi	iii	xvi	Sancti Grisogoni B
v	vi	xliiii	g	v	xi	xxxvii	Katherine virginis a
			A				Lini epiſcopi b
			b	xiii	xi	vi	Agricole & vitalis c
xiii	vii	xxx	c				Ruffi martiris d
iii	vii	lii	d	ii	v	liii	Saturnini & Siſinnii e
x	x	liiii	e	x	o	xxi	S. Andreæ Apoſt. f



The Shepheards Kalender.



December hath xxxi. dayes, the Moone xxx.

Sane ſunt membris, res calide menſe Decembris,
Frigus vitetur, capitalis vena ſcindatur:
Lotio ſit vana, ſed vaſis potio cara,
Sit trepidus potus, frigorie contraria totus.

x	x	lb	f	x	xxi	o	Sancti Eligi epiſcopi	g
xviii	biii	lbi	g	xviii	ix	xbi	Sancti Libiani	h
vii	xbi	b	A				Depoſitio Oſmundi	i
xv	x	x	b	vii	v	iii	Sancte Barbare	k
			c	xv	i	xliii	Sabbe abbatis	l
iiii	iiii	xxxiiii	d				Nicholan epiſc. et con.	m
			e	iiii	ii	xxxvi	Octaua Andree apoſt.	n
			f	xii	xi	xxxiiii	Conceptio beate Marie	o
xii	o	lbi	g				Cipriani abbatis	p
i	i	xxxbiii	A	i	b	vi	Sancte Eulalie	q
ix	x	xxbi	b	ix	bii	bii	Sancte Damaſce pape	r
			c		Sol in Capr.		Pauli epiſc. Solſtitium	ſ
xvii	v	xli	d	xvii	v	xlvii	Lucie virginis	s
vi	iiii	xx	e	vi	i	ii	Januarii	t
xiiii			f				Valerii epiſcopi	v
			g	xiiii	bi	lviii	O ſapientia	u
			A				Sancti Lazari epiſcopi	x
iiii	iiii	liiii	b	iii	o	xl	Sancti Gratiani	y
xi	ix	xxi	c				Sancte Veneſie virg.	z
xix		xxxiii	d	xi	bi	xxxix	Julii martiris vigilia	&
			e	xix	x	b	Thome Apoſtoli.	a
viii	vi	xxxi	f	viii	xix	xxii	Triginta martirum	b
xvi	bii	liii	g	xvi	ii	xxiiii	Victorie virginis	c
			A				Sanctarum virginum	d
v	xi	xlix	b	v	o	lbii	Natiuitas Domini.	e
			c				Sancti Stephani.	f
xiii	x	o	d	xiii	bi	xxii	Sancti Ioannis.	g
			e				Sanctorum Innocent.	h
ii	o	liiii	f	ii	i	viii	Sancti Thome mart.	i
			g	x	b	xl	Tranſl. ſancti Jacobi.	k
i	o	bi	A				Sancti Siluestri	l



¶ The exposition, valour, and signification of the letters of the tabulare figure, that bin in the second line after the dominicall letter.

Letter Dominicall.	Letter tabulare.		Moueable feasts.				Intervalles.			
		Septuagesime.	Easter in	Rogations.	Whitson day	Fro Christmas to Lent.	Fro Whitson day to saint John	Fro Whitson day to aduent	Christmas Day.
		Ianiuere.	March.	Aprill.	May.	week day.	week day	weeks	
d	b	xviii	xxvii	xxvi	x	v	vi	iii	xxix Fryday
e	c	xix	xxiii	xvii	xi	v	vi	ii	xxix Thursday
f	d	xx	xxiiii	xviii	xii	v	vi	i	xxix Wednesday
g	e	xxi	xv	xxix	xiii	vi	i	vi	xxix Tuseday
A	f	xxii	xxvi	xxx	xiiii	vi	ii	v	vi xxix Wunday
b	g	xxiii	xxvii	May	xv	vi	iii	v	v xxix Sunday
c	h	xxiiii	xxviii	ii	xvi	vi	iiii	v	iiii xxviii Saterday
d	i	xxv	xxix	iii	xvii	vi	v	v	iii xxviii Fryday
e	k	xxvi	xxx	iiii	xviii	vi	vi		ii xxviii Thursday
f	l	xxvii	xxxi	v	xix	vii	v	v	i xxviii Wednesday
g	m	xxviii	Aprill	vi	xx	vii	i	v	xxviii Tuseday
A	n	xxix	ii	vii	xxi	vii	ii	iiii	vi xxvii Wunday
b	o	xxx	iii	viii	xxii	vii	iii	iiii	v xxvii Sunday
c	p	xxxi	iiii	ix	xxiii	vii	iiii	iiii	iiii xxvii Saterday
d	q	February	v	x	xxiiii	vii	v	iiii	iii xxvii Fryday
e	r	ii	vi	xi	xxv	vii	vi	iii	ii xxvii Thursday
f	s	iii	vii	xii	xxvi	viii		iiii	i xxvii Wednesday
g	t	iiii	viii	xiii	xxvii	viii	i	iiii	xxvii Tuseday
A	u	v	ix	xiiii	xxviii	viii	ii	iii	vi xxvii Wunday
b	a	vi	x	xv	xxix	viii		iii	v xxvi Sunday
c	b	vii	xi	xvi	xxx	viii	iiii	iii	iiii xxvi Saterday
d	c	viii	xii	xvii	xxxi	viii	v	iii	iii xxvi Fryday
e	d	ix	xiii	xviii	Iune	viii	vi	iii	ii xxvi Thursday
f	e	x	xiiii	xix	i	ix		iii	i xxvi Wednesday
g	f	xi	xv	xx	ii	x	i	iii	xxvi Tuseday
A	g	xii	xvi	xxi	iiii	x	ii	ii	vi xxvi Wunday
b	h	xiii	xvii	xxii	v	x	iii	ii	v xxv Sunday
c	i	xiiii	xviii	xxiii	vi	x	iiii	ii	iiii xxv Saterday
d	k	xv	xix	xxiiii	vii	x	v	ii	iii xxv Fryday
e	l	xvi	xx	xxv	viii	x	vi	ii	ii xxv Thursday
f	m	xvii	xxi	xxvi	ix	x		ii	i xxv Wednesday
g	n	xviii	xxii	xxvii	x	x	i	ii	xxv Tuseday
A	o	xix	xxiii	xxviii	xi	x	ii	i	vi xxv Wunday
b	p	xx	xxiiii	xxix	xii	x	iii	i	v xxiiii Sunday
c	q	xxi	xxv	xxx	xiii	x	iiii	i	iiii xxiiii Saterday
d	r	xxii							

The figure of the letter tabulare, of the which is declared by the two present figures, the first for the english letters, the second for the latine letters.

i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
g	k	f	o	f	f	r	k	b	o	n	g	h	k	o	f	f	l	
o		g	g	c	c	p	o	t	l	l	b	g	g	t	r	c	p	p
t	l	i	q	g	g	m	m	c	y	h	b	l	d	q	g	g	m	m
r	y	h	b	e	d	q	q	a	m	m	r	i	b	n	e	c	q	i
a	f	e	r	f	b	n	n	e	k	i	a	f	f	r	b	b	o	n
g	k	k	o	f	f	l	k	b	o	g	g	k	k	p	f	f	l	l
o	g	g	t	t	c	p	p	t	l	l	q	g	g	t	d	c	p	p
b	l	l	q	y	g	m	m	o	y	h	b	e	d	q	y	a	m	m
r	i	i	b	e	c	q	q	a	n	m	r	f	i	n	e	c	k	k
a	f	k	g	l	i	f	k	g	e	i	f	k	h	e	i	t	l	h
g	k	g	m	i	f	l	y	m	i	g	g	m	i	f	l	y	m	i
o	g	l	p	m	o	l	p	n	r	o	l	q	n	r	o	m	q	n
b	l	l	q	y	g	m	m	o	y	h	b	e	d	q	y	a	m	m
r	i	i	b	e	c	q	q	a	n	m	r	f	i	n	e	c	k	k
a	f	k	g	l	i	f	k	g	e	i	f	k	h	e	i	t	l	h
g	k	g	m	i	f	l	y	m	i	g	g	m	i	f	l	y	m	i
o	g	l	p	m	o	l	p	n	r	o	l	q	n	r	o	m	q	n
b	l	l	q	y	g	m	m	o	y	h	b	e	d	q	y	a	m	m
r	i	i	b	e	c	q	q	a	n	m	r	f	i	n	e	c	k	k
a	f	k	g	l	i	f	k	g	e	i	f	k	h	e	i	t	l	h
g	k	g	m	i	f	l	y	m	i	g	g	m	i	f	l	y	m	i
o	g	l	p	m	o	l	p	n	r	o	l	q	n	r	o	m	q	n
b	l	l	q	y	g	m	m	o	y	h	b	e	d	q	y	a	m	m
r	i	i	b	e	c	q	q	a	n	m	r	f	i	n	e	c	k	k
a	f	k	g	l	i	f	k	g	e	i	f	k	h	e	i	t	l	h
g	k	g	m	i	f	l	y	m	i	g	g	m	i	f	l	y	m	i
o	g	l	p	m	o	l	p	n	r	o	l	q	n	r	o	m	q	n
b	l	l	q	y	g	m	m	o	y	h	b	e	d	q	y	a	m	m
r	i	i	b	e	c	q	q	a	n	m	r	f	i	n	e	c	k	k
a	f	k	g	l	i	f	k	g	e	i	f	k	h	e	i	t	l	h
g	k	g	m	i	f	l	y	m	i	g	g	m	i	f	l	y	m	i
o	g	l	p	m	o	l	p	n	r	o	l	q	n	r	o	m	q	n

¶ This present figure is for to finde the letter tabulare, and proceedeth as the figure followeth of the Dominicall letters, whereby it behoueth to knowe the golden number for the yere that ye wil know, and in the line that discendeth downeward vnder the said number is the letter tabulare, and in likewise of the dominicall letter in the figure hereafter. And ye ought to knowe that a golden number, Dominical letter, and a letter tabulare serueth alwaies for a yere, saue when it is byserct that bin two Dominical letters, and also two tabulare letters, as the fygure here aboue sheweth. It ought to be knowen that the dominicall letters, and the letters tabulare, be in the first lines vnder the golden number. xvi. for the yeare of this present kalender that is M. cccc. xcvii. and so of the other.

The

The Shepheards Kalender.

¶ The figure to finde the golden number and the Letter Dominicall together for euermore.

b	b	c	b	d	b

i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
f	e	dc	b	a	g	fe	d	c	b	ag	fe	d	c	d	a	g	f	de
c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b
ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f
e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	e
b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag
f	e	d	cb	a	g	f	cd	c	b	a	gf	e	d	c	ba	g	f	e
dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	d
a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	a	f
e	b	gf	d	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed
b	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f	dc
f	c	gf	d	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	ag	e
dc	b	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f
a	gf	d	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b
e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f	dc	a	e
b	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f	dc
f	c	g	ed	b	f	c	ag	e	b	f	dc	a	e	b	gf	d	a	e
dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	d
a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	a	f
e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f	dc	a	e
b	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f	dc
f	c	gf	d	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed
dc	b	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b	f
a	gf	d	a	e	cb	g	d	a	fe	c	g	d	ba	f	c	g	ed	b

A Figure perpetuall for Easter and other moueable Feasts.

	i		ii		iii		iiii		v
A	a x	A	m x x b i	A	a x b i	A	a i c	A	m x x b i
b	a x	b	m x x b i i	b	a x b i i	b	a i i	b	m x x b i i
c	a x i	c	m x x b i i i	c	a x b i i i	c	a i i i i	c	m x x b i i i
d	a x i i	d	m x x i c	d	a x i x	d	a b	d	m x x i x
e	a b i	e	m x x x	e	a x x	e	a b i	e	m x x i i i
f	a b i i	f	m x x x i	f	a x x i i i i	f	a b i i	f	m x x i i i i
g	a b i i i	g	m i	g	a x x b	g	a b i i i	g	m x x b
	vi		vii		viii		ix		x
A	a x b i	A	a i i	A	a x x i i i i	A	a i c	A	a i i
b	a x b i i	b	a i i i	b	a x x i i i i	b	a x	b	a i i i
c	a x b i i i	c	a i i i i	c	a x x b	c	a x i	c	m x x b i i i
d	a x i i	d	a b	d	a x i c	d	a x i i	d	m x x i c
e	a x i i i	e	a b i	e	a x x	e	a x i i i	e	m x x x
f	a x i i i i	f	a x x i	f	a x x	f	a x i i i i	f	m x x x i
g	a x b	g	a i	g	a x x i i	g	a b i i i	g	a i
	xi		xii		xiii		xiiii		xv
A	a x b i	A	a i c	A	a x x b i	A	a x b i	A	a i i
b	a x b i i	b	a x	b	m x x b i i	b	a x b i i	b	a i i i
c	a x b i i i	c	a x i	c	m x x b i i i	c	a x b i i i	c	a i i i i
d	a x i x	d	a b	d	m x x i c	d	a x i c	d	a b
e	a x x	e	a b i	e	m x x x	e	a x i i i	e	a b i
f	a x x i	f	a b i i	f	m x x i	f	a x i i i i	f	a b i i
g	a x x i i	g	a b i i i	g	m x x b	g	a x b	g	a b i i i
	xvi		xvii		xviii		xix		
A	m x x b i	A	a x b i	A	a i i	A	a x i i		
b	m x x b i i	b	a x	b	a i i i	b	a x i i i i		
c	m x x b i i i	c	a x i	c	a i i i i	c	a x b i i i		
d	m x x i i	d	a x i i	d	a b	d	a x i c		
e	m x x i i i	e	a x i i i	e	m x x x	e	a x x		
f	m x x i i i i	f	a x i i i i	f	m x x x i	f	a x x i		
g	m x x b	g	a x b	g	a i	g	a x x i i		

¶ Vpon the letter Dominicall next vnder the golden number that renneth is Easter day, for the yeere of the golden number, a signifyeth Aprill, m signifyeth March, and the number of the said letters is the number of the dayes of the moneth that Easter shall fall vpon.

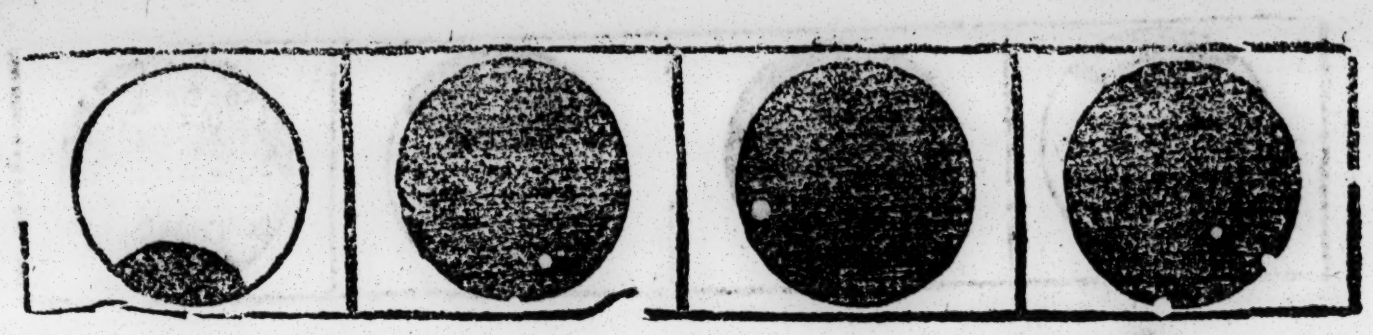
¶ The figure of the Eclipse of the Sunne and the Moone, the dayes, houres, and moments, Chap. vi.

M. d. lx. the E= clipſe of the moone the xi. of March, xb. houres, lx. ini= nutes.

M. d. lx. the E= clipſe of the ſunne, the xxi. of Auguſt, i. houre, bi. minut.

M. d. lxii. the E= clipſe of the moone the. xv. of July, xb. houres, l. mtnutes.

M. d. lxiii. the E= clipſe of the ſunne the xx. day of June iiii. houres, xxxbii. minutes.

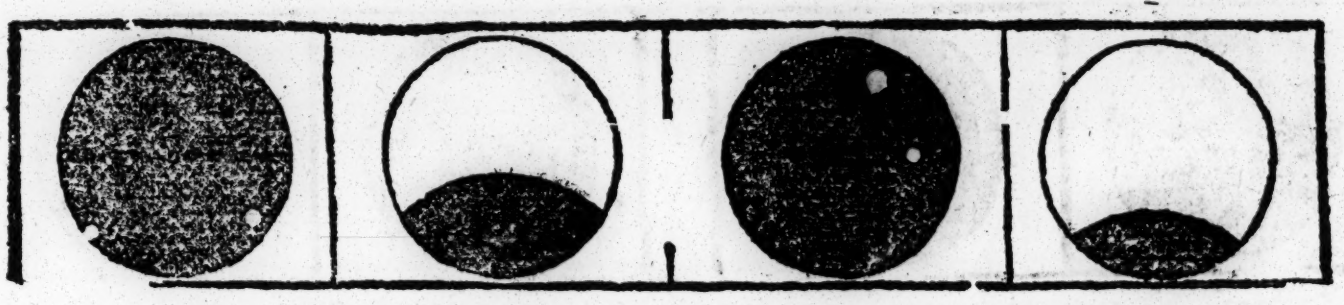


M. d. lxiii. the E= clipſe of the moone the v. day of July, viii. houres iiii. mi= nutes.

M. d. lxv. the E= clipſe of the moone the vii. day of No= uember xii. houres xbiii. minutes.

M. d. lxvi. the E= clipſe of the moone the xxviii. of Octo= ber v. hour. xxxvii. minutes.

M. d. lxvii. the E= clipſe of the moone the viii. day of A= pꝛill, xxii. houres, xxix. minutes.

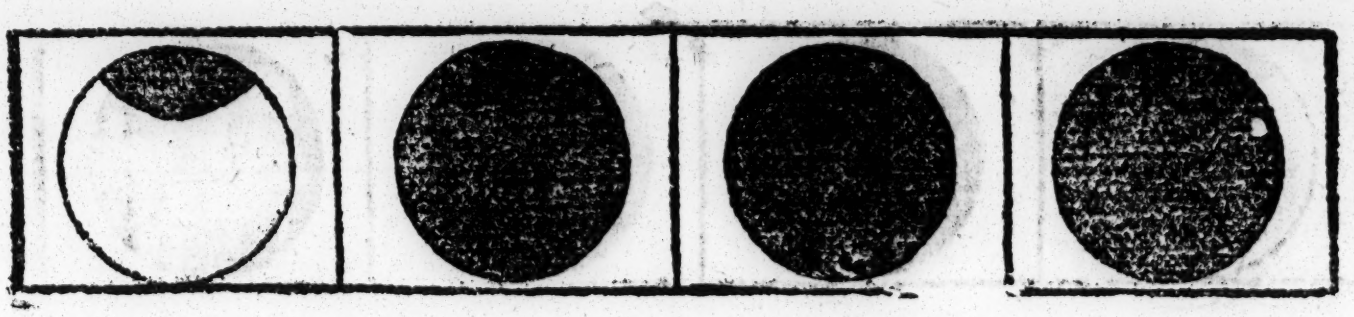


M. d. lxvii. the E= clipſe of the moone the xbii. day of Oc= tober xiii. houres, xlii. minutes.

M. d. lxix. the E= clipſe of the moone the ſecond daye of March xb. houres, iiii. minutes.

M. d. lxx. the E= clipſe of the moone the twentieth of Febꝛua. v. houres, xxxix. minutes.

M. d. lxx. the E= clipſe of the moone of the xb. day of Au= guſt, nine houres, xbii. minutes.

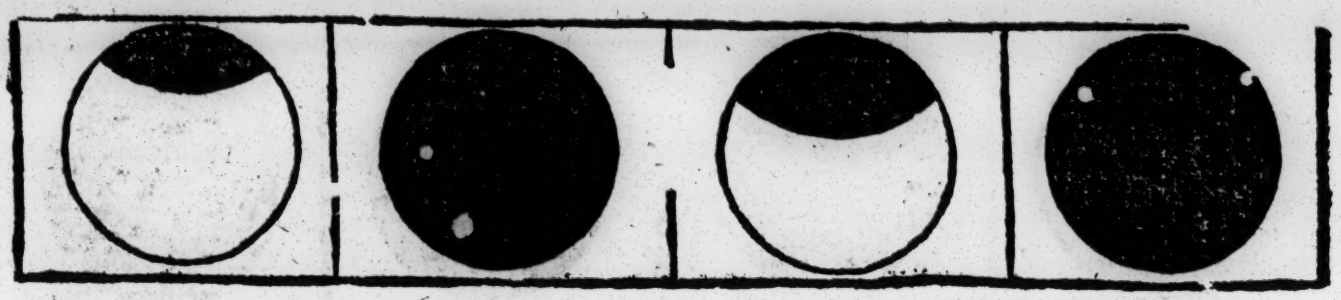


M.d.lxxii. the E= clipse of the moone the xvii. day of October, xiii. houres lxii. minutes.

M.d.lxix. the E- clipse of the moone the second day of March xx. houres liii. minutes.

M.d.lxx. the eclips of the mone the.xx. day of February. v. houres, xxxix. minutes.

M.d.lxx. the E= clipse of the moone the xv. day of August ix. houres, xvii minutes.

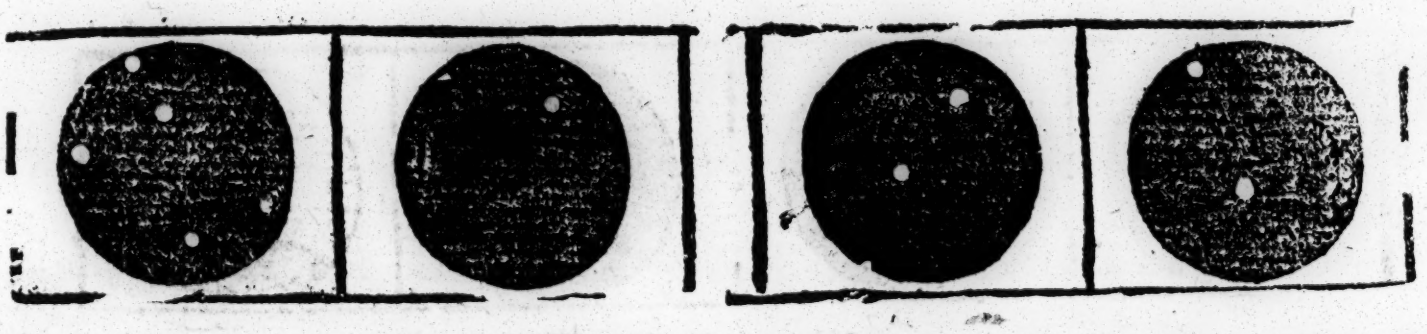


M.d.lxxii. the E= clipse of the moone the xxv. daye of June ix. houres lxii minutes.

M.d.lxxiiii. the E= clipse of the moone the viii. day of December vii. houres xxxviii. minutes.

M.d.lxxiii. the E= clipse of the sunne the xiii. day of November iiii. houres vi. minutes.

M.d.lxxvi. the E= clipse of the sunne the vii. day of October, x. houres, lii. minutes.

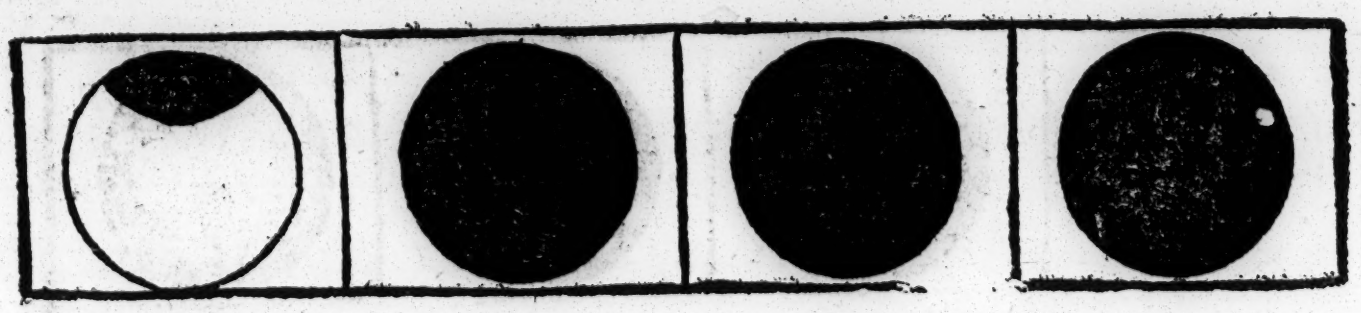


M.d.lxxvii. the E= clipse of the moone the ii. day of Apill viii. houres, eighteene minutes.

M.d.lxxvii. the E= clipse of the moone the twenty fire day of Sept. xii. hours, thirty six minutes.

M.d.lxxviii. the E= clipse of the moone the fifteenth day of Sept. thirteen houers, vi. minutes.

M. d. lxxx. the E= clipse of the moone the last day of January ten houres, vi. minutes.

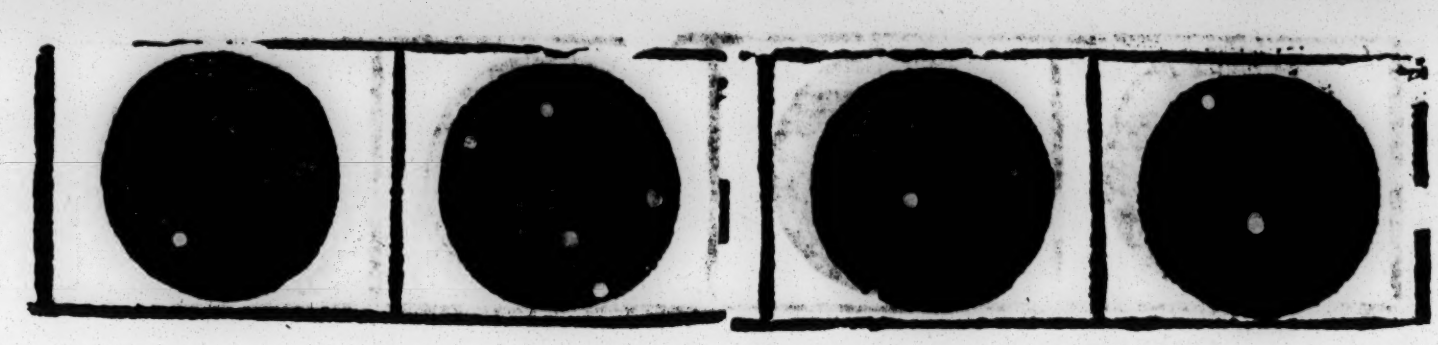


M. d. lxxxi. the Eclypse of the mone the 19. Day of January, 11. houres, 6. mynutes.

M. d. lxxxi. the Eclypse of the mone the 15. day of July, 16. houres, 48. mynutes.

M. d. lxxxii. the Eclypse of the sunne the 19. day of June 16. houres, 53. mynutes.

M. d. lxxxiiii. the Eclypse of the sunne the 19. daye of Aprill, 17. houres, 27. minutes.

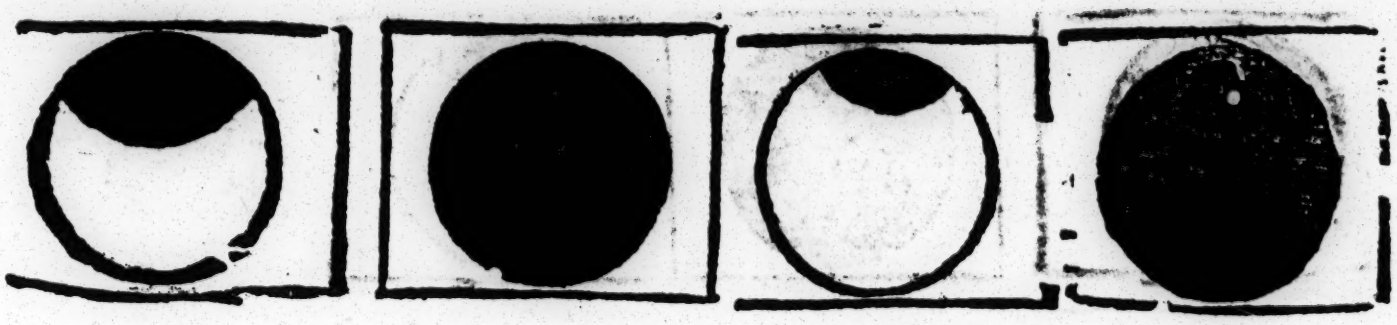


M. d. lxxxiiii. the Eclypse of the mone the 8. Day of November. 13. hours 12. mynutes.

M. d. lxxxv. the Eclipse of the mone the 16. Day of September, 8. houres, 58. mynutes.

M. d. lxxxviii. the Eclypse of the mone the seconde day of March 15. houres 14. minutes.

M. d. lxxxvi. the Eclypse of the mone the 15. day of August, 17. houres 24. mynutes.

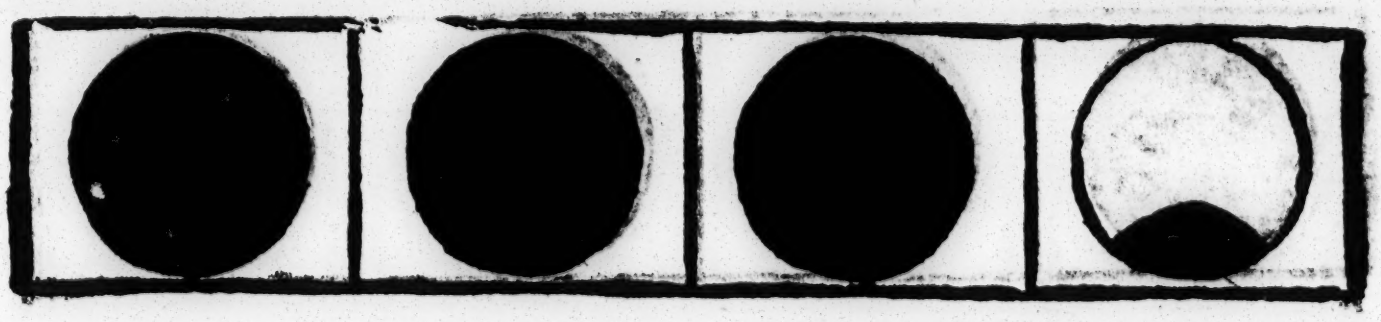


M. d. lxxxix. the Eclypse of the mone the 15. Day of August, 7. houres, liii. mynutes.

M. d. xc. the Eclypse of the sunne the 20. day of July, 19. houres, 38. mynutes.

M. d. xc. the Eclypse of the mone the 30. day of December, 8. houres, 1. mynute.

M. d. xci. the Eclypse of the sunne the 10. day of July, 3. hours, 36. mynutes.

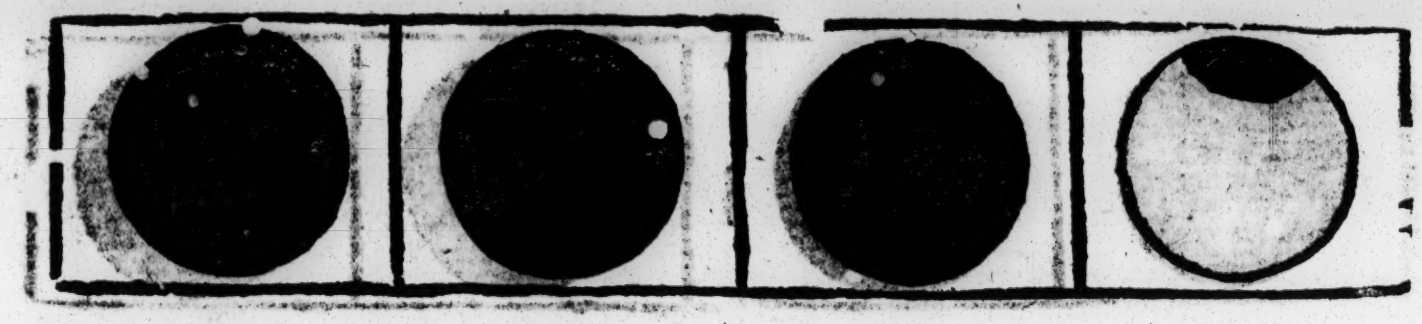


M. v. c. xci. the Eclypse of the mone the 19. Day of December, 17. houres 24. mynutes.

M. v. c. xcii. the Eclypse of the mone the 13. day of Jun. 10. houres, 24. mynutes.

M. v. c. xcii. the Eclypse of the mone the 8. day of December 8. houres, 23. mynutes.

M. v. c. xciii. the Eclypse of the sun the 20. Daye of May, 2. houres, 36. minutes.

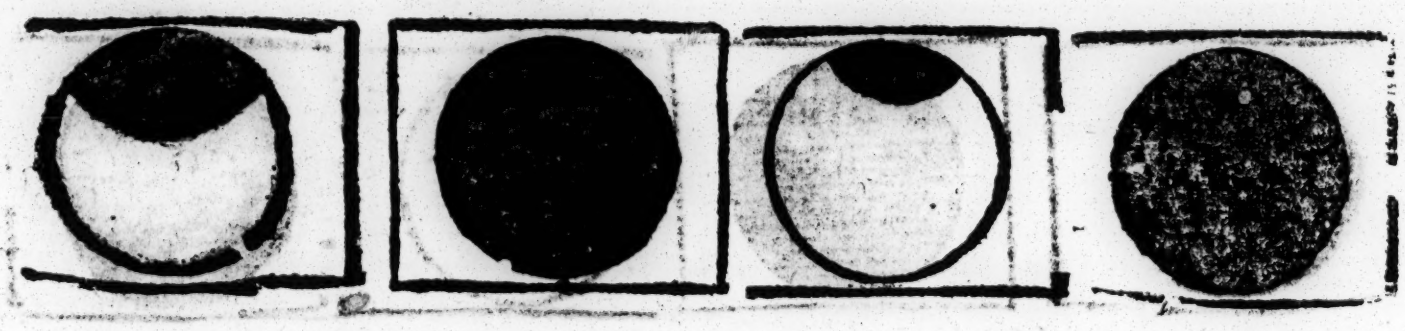


M. v. c. xciiii. the Eclypse of the mone the 18. Day of October. 19. houres 28. minutes.

M. v. c. xxv. the Eclipse of the mone the 13. Day of Aprill, 16. houres, 53. mynutes.

M. v. c. xx. v. the Eclypse of the sunne the 24. day of September the 1. houre 13. minutes.

M. v. c. xcvi. the Eclypse of the mone the 2. day of Aprill 9. houres, 49. mynutes.

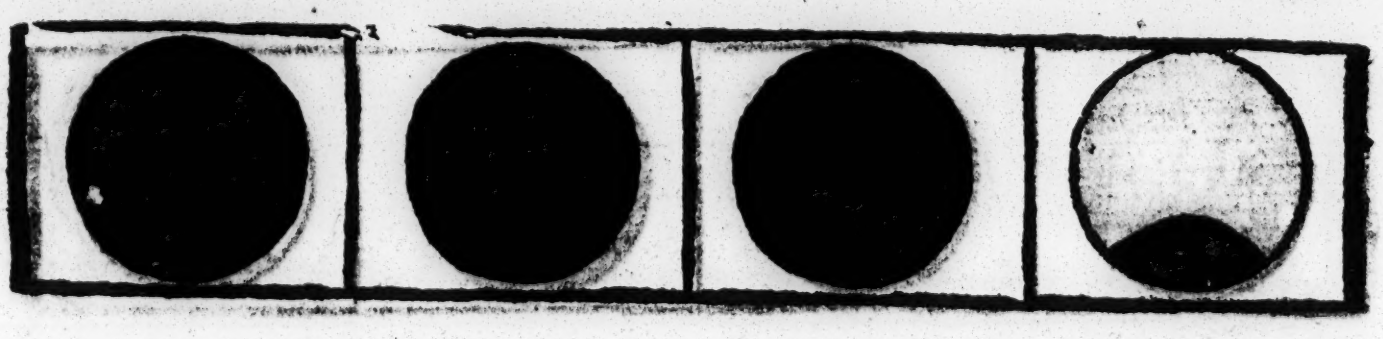


M. v. c. xcviii. the Eclypse of the mone the 10. Day of February, 18. houres, 57. mynutes.

M. v. xcviii. the Eclypse of the sunne the 24. Day of February, 23. houres, 11. mynutes.

M. v. xcviii. the Eclypse of the mone the 6. day of August 7. houres, 58. mynutes.

M. v. xcix. the Eclypse of the mone the 30. day of January, 19. houres, 6. mynutes.

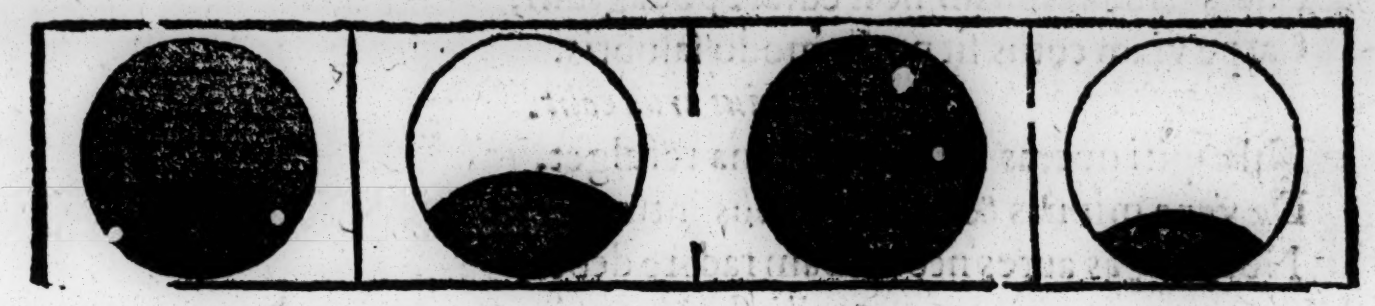


M.vi.c. the eclipse of the Sunne the xxx. of June, one houre, xxxiii. minutes.

M.vi.c.i. the Eclipse of the moone the xxix. of Nouemb. vii. houres, xxviii. minutes.

M.vi.c.i. the Eclipse of the sunne the xiiii. day of December ii. houres, liiii. minutes.

M.vi.c.ii. the Eclipse of the moone the xvi. of May, vii. houres, xxvi. minutes.



M.vi.c.iii. the Eclipse of the moone the xiiii. of May, twelue houres, l. minutes.

M.vi.c.iii. the Eclipse of the moone the viii. day of Nouemb. vii. houres, xxxvii. minutes.

M.vi.c.v. the Eclipse of the moone the xviii. day of March. ix. houres xlii. minutes.

M.vi.c.v. the Eclipse of the moone the xvi. day of September. xvii. houres, and v. minutes.



All the Eclipses of the sunne be on the day, and of the moone by night. Know ye also, that the eclipse of the sunne and the moone appeareth sometime otherwise than we see it, for the Eclipse of the sunne may well be by night, and the Eclipse of the moone may be by day. But such Eclipses appeare not vnto vs Shepheards.

NO maruell that mans myndeis mutable,
And will you know wherefore and why?
For he is made of things variable,
As of hot, cold, moyst, and dry:
The wit is light, it passeth lightly,
And syth we be made of foure changeable,
How should man be stedfast and stable?

An Eclypse shall be marueilous to beholde,
Through which many shall be the wurse:
For many shall finde neyther siluer ne golde,
It shalbe so darke wythin theyr purse.

Procula Ianus amat.

Tangere crura caue quum luna videbit aquoſum,
Inſire tunc plantas: excelſas erigit turres,
Et ſi carpis iter tunc tardius ad loca tranſis.

Febrius vigeo clamat:

Piſces habens lunam noli curare podagrum,
Carpe viam cutus ſit potio modo ſalubris.

Martius arua colit.

Nil capiti noceas Aries cum luna refulget,
De vena minuas & balnea tutius intres,
Non tangas aures nec barbam radere debes.

Aprilis florida prodit.

Arbor plantetur cum luna Taurus habetur,
Non minuas tamen edifices nec ſemina ſperges,
Et medicus caueat cum ferro tangere collum.

Ros & flos nemorum, Maio ſunt comes amorum.

Brachia non minuas cum luſtrat Luna,
Gemellos vnguibus & manibus cum ferro curta negitur,
Nunquam portabis à promiſſore petitum.

Dat Iunius fena.

Pectus pulmo iecur in Cancro non minuantur,
Somnia falſa vides vtilis ſit emptio virerum,
Potio ſumatur ſecurus perge viatur.

Iulio rececatur auena.

Cor grauat & ſtomachum cum cernit Luna Leonem,
Non facies veſtes nec ad conuia vades,
Et nil ore vrmas nec ſumas tunc medicinam.

Auguſtis ſpicas.

Lunam Virgo tenens vxorem ducere noli,
Viſcere cum coſtis caues tractare cruorem,
Semen datur agro: dubites intrare carinam.

September colligit vuas.

Libra Lunam tenens nemo genitalia tangat,
Aut renes nates, nec inter carpere debes,
Extremam partem libre cum luna tenebit.

Seminat October.

Scorpius augmentat morbos in parte pudenda,
Vulnera non cures caueas aſcendere naues,
Et ſi carpis iter timeas de morte ruinam.

Spoliat virgulta Nouember.

Luna nocet femori, per partes motu Sagitte,
Vngues vel crines poteris præſcindere tute,
De vena minuas & balnea tutius intres.

Querit habere cinum mactando December.

Capra nocet genibus ipſam cum Luna tenebit,
Intrat aqua nouam citius curabitur eger,
Fundamenta ruunt modicum tunc durat idipſum.

Epilogius ſequitur omnium ſupra dictorum.



QVe vir antiqui potuerunt ſcribere libris,
Decurrendo polum conſtanti mente rotundum,
Æreáſque domos temptando & ſydera cuncta,
Quæq; fluunt ex his quomodo ſol moueatur,
Intus habes collecta breui compendio & arte.

De duodecim Signis.

Signorum princeps Aries & Taurus & vrna,
Tendarīde mūenes & feruida brachia Cancri,
Herculeúſq; Leo nemeę pauor aſmaíq; Virgo
Libra iugo ęqualit pendent: & Scorpius acre,
Centorúſq; ſenex chiron & Cornia capri,
Dileciúſq; Ioui puri, & duo ſidera Piſces.

Idem de Signis.

Corniger in primis Aries, & corniger alter,
Taurus item Gemini: ſequitur quos Cancer aduſtus,
Terribiliſq; fere ſpecies & iuſta puella,
Libri ſimul nigrum in acumine virus,
Centuríſq; biformies adeſt: pelagíq; puella,
Et qui portat aquam puer vrniger & duo Piſces.

De quatuor partibus anni.

De Vere.



Vérq; nouum ſtabit cinctum florente corona,
Pingens purpureo venantia prata calore,
Ver palidum vario nectit de flore coronas
Vere nouo lecis decorantur floribus arua,
Veris honos tepidum floret: vere omnia rident.

De Eſtate.

Stabat nuda eſtates & ſpicea certa gerebat,
Horrida & hiopis ſignis imitat figuram,
Scindat agros eſtas phebeis ignibus ardens,
Frugiferas aruis fert eſtas torrida melles,
Flaua ceres eſtates habet ſua tempore regna.

De Autumno.

Stabat & Autumnus calcaris ſurdibus viuis,
Libra per Autumnum muſto ſpumantia feruant,
Pomifer Autumnus tenero dat palmite fructum,

Vite



Vite coronatas autumnus de grauat vinos,
Fecundus autumne locus de vitibus imples.

De Hyeme.

Stabat hyems glacies cauos hirsuta capillos,
Cuius nix humeros circundat flumina montes,
Prȩcipitant: sempérq; rigit glacie horrida braba,
Albentes hæc durat aquas & flumina nectit,
Tristis hyems niueo hyems montes velamini vestit.

¶ Here after followeth the second part of the Compost and Kalender, which sheweth of the trees of Vices, and of the paines of Hell.

Chap. vii.

IN the name of the father, the sonne, and the holy ghost, Amen. We purpose to shew the tree of vices, for sinners to take example by to vnderstand their sinnes: which is diuided into twelue principall parts after the vii. deadly sinnes, and ech deadly sin is likened to a tree, and euery tree hauing eight small branches, and al these vii. trees come out of one tree by it selfe that is euill, and comes of one beginning, and that is the deuill, and it bideth an end, that is, euerlasting damnation, which is ordayned for all them that seeke not remedy betimes by penitence and repentance of their life in time.

After these trees of vices followeth the paines of hell, to shew the lay people what punishment is ordayned for euery deadly sinne, and that the people may better shew their sinnes in contrition, and make cleane their conscience, and that they may be the house of God, so that vertues may grow and fructifie to the profite of their soules. The first great braunch of the tree of vices is pride, and he hath xvii branches growing out of him: as of vaineglorie of himselfe, vaineglorie of the worlde, praising himselfe in euill, boasting of sin, inobedience, Disdaine, to tempt God, excesse, dispraising, false goodnesse, hardinesse, presumption, rebellion, obstination, sin wittingly, communing of the sacrament, shame to do good. Out of euety of the which branches springeth three branches, and the nunber of seuen score and thirteene, and in so many maners and wayes yee may sinne in the sin of pride, which is the roote and beginning of all the seuen deadly sinnes: and therefore shal be shewed first of Pride, and after, the other sixe sinnes as they follow in order.

The

The first branch of Pride.

Vainglory of himselfe.

- Seeking ioye, and not the glory of God.
- Hipocrisie.
- Dispraising themselues to haue praise.

When anie weneth his goods cõmeth of himselfe,
Or that such goods be due for their merit, (doo.
If they beleeue to haue, or know more than they
Dissembling by words to be better than they be.
Seeming by workes to be good, and be not:
Desiring praise for his good deeds by other.
To dispraise his deeds, ỹ other should praise them
To repent his doings, because they be dispraised
Dispraising himselfe that others may praise him

The ii. branch of Pride.

Vainglory of the world.

- For riches.
- For pompe.
- For honour.

When they ween to be better for their goods,
Or weeneth to be worse without them,
To be ashamed ỹ they lacke riches in their need.
Delighting him to haue a great houshold,
Reioyce them in the faire shape of their bodies,
Or in new fashion, or multitude of his clothes.
Whẽ they desire to be honored with others good
Will to be honored and dread.
Or to the end it may be said they be mightie.

The iii. branch of Pride.

Glad of euill doon

- Declaring their sinnes.
- Being glad they be euill.
- To haue no shame of euill dooing.

For to be praised of cursed and vnhappie people,
Or to shew that they bee prompt to euill doing.
Delighting in recordation of his euill deedes.
For that they loue the friendship of the world,
Or for they doubt not the righteousnes of God,
Or els they loue not God with their hart.
For they know not which is vertue ne vice,
Nor to amend themselues be not willing,
For to be seene gladly when he doth euill.

The iiii. branch of Pride.

Boasting of him.

- Praising thy selfe.
- In shewing themselues better thã they be.
- Weening they be wise, and be not.

Openly before all folkes or few,
Or secretly before one, or by himselfe:
Seeking occasion to be praised onely.
Couering their euils, that they be not seene,
Telling their good deeds to haue them knowne,
Hiding their sinnes that they appeare not great.
To be great in iudgement with himselfe onely,
Dispraising the vnderstanding of other,
Preferring their own vertue before Gods grace.

The fifth branch of Pride.



Openly gainsaying.
Disprailing those that be aboue him,
Disprailing the merites that come of obedience,
Desiring to be such as may gainsay other.

Dooing vnduly all that they ought to Doo.
When they doo that they ought negligently,
When they doo it otherwise than appertaineth.
Or to hinder other for his profite.

For to require grace inportunate.
When they sinne customably, and fall off,
Enuiously and frowardly, asking grace for it,
Insatiately perseuering without amending.

The vi. branch of Pride.



Disprailing other.
For their ignorance and fault of vnderstanding
For their pouertie and scarcenes of riches,
For their sickenes and default of members.

Preferring themselues before other.
Shewing himselfe cunning in some workes,
In prailing their deedes, and disprailing other
Exalting himselfe by the fall of other.

Disprailing other lesse than himselfe.
Saying they be aboue them for riches or sciẽce,
Or they which be almost as great as hee,
Or which in things aboue said are aboue him.

The vii. branch of Pride.



Desiring to sinfull liuing.
For they consider but sensible things,
For they will not beleeue things they see not,
To iudge things to come or they happen.

To expose thẽselues in perill.
To beleeue without indeuor God will help them
Or to dispaire and die in such dangerous perill,
Or to condemne destenie.

Not helping themselues trõ perill.
For they will vse no reason to helpe themselues.
They will vse their owne folly without counsaile,
Or they be too slothfull not willing to labour.

The viii. branch of Pride.



To goe before thy betters vnworthely.
Vsurping the might that they ought not to haue
Exceeding the power to them committed,
Treating them ill that be vnder their puissance.

To abstayne them ouer much.
For they been lesse worthie in such authoritie,
For they are too cruell to them that be subiect,
To make themselues hated by chorlish speech.

To oppresse the poore men or seruants.
By might, or riches of his frends,
For violence that the souereignes may doo,
For the riches and great goods that they haue.

Putting

The ix. branch of Pride.



Putting his soule in perill.
- Being in deadly sinne without repenting him:
- Being in sinne, and not caring for to know it,
- Or to vnderstand it, and reioyce at it.

Caring not for things to come
- Not beleeuing the life to come for good people,
- Beleeuing the life to come, but not stedfastly,
- Or to beleeue it well and not amend their liues.

Prefer the body to the soule.
- Being diligent to the bodie, negligent to the soul,
- Desiring temporall goods, and not spirituall:
- Nourishing continually the flesh in delights.

The x. branch of Pride.



Unrightfull to be dispraised.
- For his presumption, arrogancie, and pride:
- For his vainglorie, banting and praising:
- Or for to shew to liue of aduantage.

Vniustly willing to be praised.
- When they delight in worldly loue,
- When they haue dread for to be dispraised,
- For to desire to be honored without cause.

To doo good in an euill intent.
- For ignorance when they beleeue not to do good
- Wickedly to doo good, hoping it shall turn to euil,
- Fraudulently dooing it, for to deceaue other.

The xi. branch of Pride.



Being vnkind in their deedes.
- To be vnpiteous, and not proue the truth:
- By intreating ouerstraitly the rightfull things,
- Traueling more than of right them that be iust.

To bee fierce & ouer cruell.
- When there is none affection ne loue vnto other
- To finde new manners to doo euill,
- To haue no shame to doo crueltie.

Importunitie.
- When one desireth a thing euer continually,
- Or when one is ouer hastie to doo his dutie,
- Or to be ouer enuious in asking it.

The xii. branch of Pride.



Beleeuing none but themselues
- In gainsaying alway the deeds of other,
- Not beleeuing that other doo good,
- Contenting himselfe with his owne deedes.

Speaking of high things.
- Exalting himselfe, and shewing that he is great,
- To contrarie his neighbors, or other such,
- In blaspheming God and holy Saints.

Beleeue more in himself than hee should doo.
- When ante will not know their owne defaults,
- When ante dispraiseth the faults of other,
- Undertaking to come to that they may not.

The xiii. branch of Pride.

Rebellion.

- Harden themselues in fighting.
  - That may not suffer patiently to be smitten.
  - To grudge against the will of God.
  - Being smitten, to blaspheme God and his saints.
- Resisting God.
  - Hindering anie good to be done,
  - Not to helpe to doo good when they may.
  - Or to be sory that any bodie should doo good.
- To vphold euil
  - For to doo sinne more liberally.
  - For familiaritie they haue with him that sinneth.
  - Or in defending sinne.

The xiiii. branch of Pride.

Obstination.

- By fasting.
  - Will not heare their betters teach them good,
  - Ne doo thereafter, nor amend:
  - Wilfully to doo euill for amendment.
- Not willing to forsake euil doing.
  - For they will not leaue their euill custome,
  - Or els they giue not themselues to doo good,
  - Or that they reioyce them in euill dooing.
- To be hardened in euill.
  - To doo against things that are doubtfull,
  - To beleeue that thing good that is not,
  - To giue themselues to euill without remedie.

The xv. branch of Pride.

Sinne wilfully.

- Sinning deadly.
  - By presumption or vnderstanding to doo euill.
  - Or by ignorance that they will not vnderstand.
  - Desiring and prouoking themselues to do euill.
- Sinning venially.
  - For to follow euill companie,
  - For custome to doo anie veniall sinne,
  - To ende one sinne, that they may ende another.
- In thought deadly or venially.
  - By cogitations in their hearts onely,
  - By words said lightly,
  - Or by workes done vndiscreetly.

The xvi. branch of Pride.

Communion of the sacra:

- Singing of seruice.
  - And to be in anie heresie,
  - Or to be in sutes of cursing,
  - Or wittingly in deadly sinne.
- Ministring the sacramẽts.
  - Lesse than his dutie and vnworthely,
  - Without reuerence, and vndeuoutly:
  - Without doing their duty to the people discreetly
- Receaue the bodie of Jesu Christ.
  - Without honour, deuotion and reuerence,
  - Theeuishly, as if they should not receiue it,
  - To say against them that is more wiser than hee.

Willingly

The xvii. branch of Pride.

Shame to doo good.

Willing to bee good, and haue shame.
Hauing shame to be good and is not.
For to bee lyke them that bee euill.

By weaknes and fault of courage.
For to loue negligently anie good that may be.
By weening that is shame, which is honour.
When they will accomplish the wil of any person.
Or when anie loueth that which is not good.
Or when they be slothfull for to doo good.
When they reioyce them[illegible] all companie.
To shew the damage of himselfe and other.
For to obtaine that he desireth.

Heere endeth the branches and small sprayes of the sinne of Pride. And hereafter followeth the branches and sprayes of Enuie, and the names of them all in order as they come. The first is Noysomnes, the ii. Detraction, the iii. Adulation, the iiii. Suſuration, the v. Sin against the holy Ghost, the vi. Suspition, the vii. Accusation, the viii. Excusation, the ix. Vnthankfulnes, the x. to iudge, the xi. Substraction, the xii. drawing other to sinne, the xiii. False loue.

The first branch of Enuie.

Noysomnesse.

Sorow of the wealth of his neighbour.
Not glad of the wealth of his neighbour.
To be glad of his neighbors hurt.

For to desire thy neighbours harme.
For thou maist not sustaine to see his wealth.
To the end thou maist oppresse them in miserie.
When he had done iniurie in times past.
Or hath not giuen to thee that thou requiredst.
Or maist not see the increasing of his good.
That thou dost to him, or art causer,
Or of that other doth and not thy selfe,
Or that he suffereth by the Iustice diuine.

The second branch of Enuie.

Detraction.

For cause of lightnes.
For cruell hate
In lying wittingly.

By euill accustomance so for to doo,
Or to accomplish the will of some folke.
Not taking heed if their words may anoy other.
Finding anie ill that is not good ne faithfull.
In reporting euerie hearesay for truth.
To say they haue heard ill by other and haue not.
To haue some cause to damage them they hate.
Or to haue no wealth come to them.
Or to the end that they be thereby defamed.

The iii. branch of Enuie.

Adulation.

To annoy vn-
der colour of
good fauour.
Nourish all in
fair semblance.
Holding his
peace suffering
to doo ill.

To say they know that which they know not,
That they vnderstand to be greater than it is,
To nourish, sustaine or defend other in folly.
Saying that profiteth or noyeth by flatterie,
Sometime flatter bentall, sometime mortall,
Saying euill behinde, and faire before.
For to haue ante winning or profite,
For to compare or please some person,
Or not to leese his loue that doth the euill.

The iiii. branch of Enuie.

Sturre.

Causing dis-
cord & strife.
Making strife
to last long.
Not laboring
for peace.

By perswasions inciting the parties,
Or by false tales and making of leasings,
And in reporting of cursed language.
For thou wilt haue a mans loue onely,
Or thou wouldst haue help to annoy other.
Or not caring for their wealth that be at discord.
By malice thou wouldst not haue peace made,
For thou wilt not trauaile to make peace,
And seeming diligent to trauell for it.

The fifth branch of Enuie.



An aduersarie to holy things.

Slandering
the good peo-
ple.
Weening that
it is a paine to
serue God.
Not helping
the good peo-
ple.

Turning their good name into euill,
Seeking meanes to trouble their mindes,
withdrawing them from the loue of people.
In abusing the graces of God,
Being slothfull in doing good workes,
Not louing God.
Which suffereth for the loue of God,
Or for penance of their sinnes.
Or to get glorie of the Lord.

The sixt branch of Enuie.

Suspection.

To beleeue too
soone.
Beleeuing o-
uer faithfully.
Oft times to
beleeue.

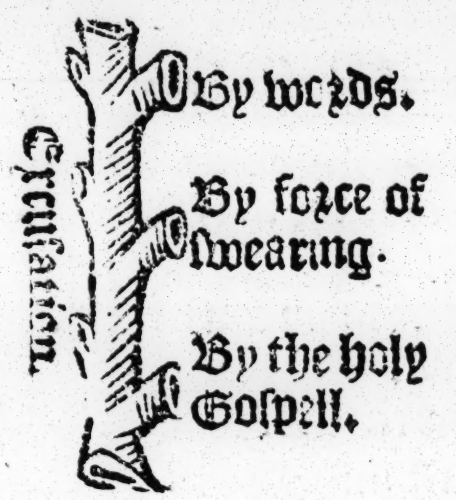
By whatsoeuer occasion indifferently,
To beleeue anie thing that is said shortly,
Be it true or false without anie aduisement.
That which thou shouldst not beleeue,
Or that thou art ouer-light in beleeuing:
Or thou iudgest the good without discretion.
Things vnbeleeuable, and which may not be,
When diuers times thou hast been deceaued,
For thou maist not but beleeue.

The vii. branch of Enuie.



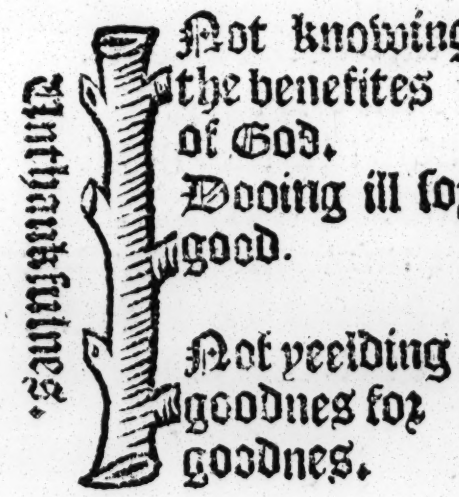
When it is for vengeance of him that is accused.
When it is for lightnes they haue to accuse other.
Or to please him whom they doo accuse vnto.
When they inuent the euill of which they accuse.
When they know him they accuse not guiltie.
When they accuse the guiltie because of hate.
Seeking occasion to noy him that is accused.
Affirming the vncertaintie of their accusation.
Imposing the harme they imagine, & know it not

The eight branch of Enuie.



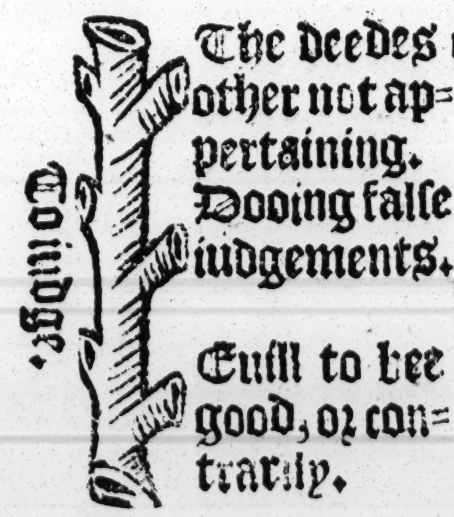
Which be doubtful hauing double vnderstanding
Manifestly, and which they know to be false.
Seeking occasion to hide the euil deed.
Putting the fault on him that did it not.
For to show himselfe innocent of the fault.
For to auoid the punishment of his fault.
Though he be constrained to forsweare him.
And worse if they doo it wilfully.
Or to sweare ere they know wherefore.

The ix. branch of Enuie.



How much or how well they haue done.
By what bountie he giueth vs them.
Or what thing is worthy to giue him.
To him which did helpe thee in thy need,
To him which counseld thee in thy necessitie,
To him which defended thee from perill.
But done euill to him that hath done thee good,
Done nor good nor il to them that did thee none
And for receiuing a great benefit yeeldest a smal

The x. branch of Enuie.



By ignorance ere they know how,
In doubt of that which they know not,
Or to iudge without being required.
For anie gifts receiued or to receaue,
For loue or for hate,
Lightly for certaine malice.
By lightnesse, for they been accustomed:
Or so to doo, weening to doo it by sport:
Or wittingly, willing for to annoy other.

The xi. branch of Enuie.

Subiection.

- In temporall things.
- In spirituall things.
- Or of counsell.

Not giuing to the poore goods & be superfluous.
Retaining lawfull goods without restoring.
Goods that are exposed in euill wages.
Not being busie about the saluation of sinners.
Not admonishing sinners to leaue their sinne.
Not shewing to other the good that they can.
Not giuing counsell to them that aske it.
Or giuing euill counsell willingly.
Not counselling when they may them that do ill.

The xii. branch of Enuie.

Inducing other to sin.

- By example.
- By counsell.
- By force.

When they doo euill afore their subiects.
When one leadeth another in company to do euil.
Or vnder the colour of good doo great hurt.
Drawing the great to il, that thine may shew les
Or by them sinne more delectably.
And be glad that they consent to sin with them.
Of requiring or admonishing.
Not ceasing till they consent to euill.
By oppression and in constraining them.

The xiii. branch of Enuie.

False loue.

- For the loue and fauour of man.
- For earthly profite.
- For fleshly humanitie.

Them that fauoureth thee and doth thy will.
Them that may noy thee, to the end they do not.
To the end thou maist seeme gentle and meeke.
Fayning thee to be a frend and thou art not.
Fayning that thou loueſt one more than thou dost
Shewing to be ones frend, and art his Enemie.
Defending or sustaining anie in their euill.
Promoting them which are not worthie.
To labour to liue more deliciously.

Here endeth the branches and small sprayes of Enuie: and followeth the branches and small sprayes of Wrath; as Iniquitie, hatred, Continuall, Consenting, Frowardly, Homicide, Vengeance, Impatience, Clamour, Blasphemie. And out of each of these ten branches, commeth nine other small branches and sprayes. And so the whole number is thirtie nine branches. The which letteth a man that he may not loue God ne his owne soule. And for this sinne, it is hard to be accustomed in a man and be saued.

The first branch of Wrath.

Impugning.

- Mocking himselfe.
- Cursing.
- Deceiuing.

Letting other to loue that mocketh thee,
For declarations that thou hast in mocking,
Or that thou art accustomed so to do:
Other in his thought without speaking,
Or of his mouth by wordes,
Sowing discord and noyse betweene people:
Giuing wilfull counsell for to do euil,
Awayting the sinner for to doe euill,
Seeing sin, and not reprooue it when they may.

The ii. branch of Wrath.

Hatred.

- Discord.
- Iniurie.
- Conspiration.

By manifests and rancours,
Seeming a friend and haue rancour at thy hart
For to make peace and keepe malice in thy mind
In defaming other,
In taking his goodes from him
In hurting his body or his good name:
To scismatice or procure diuision in the church,
Coniuring in persons in good or in euill,
Conspiring in any workes.

The iii. branch of Wrath.

Chyding in Ire.

- Reprouings.
- Sharpe words.
- Grieuing his neighbours.

Reproue the pouertie in which they are,
The flagellations that they haue or had,
Or that they be come of a poore kindred:
Prouoking other to anger,
Full of reproouing and iniuries,
Such as may beare hurt and domage:
By outragious words and sayings,
By hurting of his person or homicide,
For to take from him his goodes or renowne.

The iiii. branch of Wrath.

Consenting.

- not amending
- Reioycing of euill.
- Helping to do euill.

When they haue domination vpon the sinner,
Or when he is familiar with him,
That helpeth to do euil and might let it:
Praising and reioycing the sinners,
Not to mourne for the sinne they haue done,
Not correcting them that be euill:
By counsell that thou giuest,
By help that thou giuest to them,
For thou defendest them that do euill.

Impugning

The v. branch of Wrath.

Frowarde. Impugning goodnesse. Haunting strifes. Strife by wordes.

Beleeuing in any hereſie,
For to haue meate and drinke,
For the loue of one and hate of another:
By cuſtomance for they reioyce in them,
By manifeſt hate that they will make appeare,
By ſecret rancours in their hearts:
As in queſtions inutile and froward,
For to ſhew his ſcience,
For to gaineſay him to whom they ſpake.

The vi. branch of Wrath.

Vengeance. In defending. Slaying wilfully. Which they weene not to kill.

Hauing will to ſlay and kill,
Himſelfe or other without wil to ſlay,
To ſlay vnaduiſedly or ignorantly:
By treaſon
By hate
For he which they ſlay is good:
Weening to do well, and do ſlay ſome man,
In coniecting any thing ioyouſly,
Or to him giue any medicine.

The vii. branch of Wrath.

Vengeance. For wrong doing. Weening it be his domage and is not. By fault of ſome thing.

Saying ſemblable iniuries,
In saying more greater iniuries,
Or iniuries though that they beene leſſe:
Noying him that correcteth thee for thy wealth,
Or do euill to him that doth thee good,
If it diſpleaſe thee they haue done for thy weale:
If any giue or lend thee not their goodes,
That he hath not done that that he is not bound
Or hath not holpen thee to do thy ill will. (to do

The viii. branch of Wrath.

Impatience. In iudgemẽts of God. In his wretchednes. Of wrongs of his neighbors

When that which pleaſeth God diſpleaſeth thee,
Or for the wil of God pleaſeth thee not,
Or thou hateſt that which god would haue done:
If thou be in any maladie or ſickeneſſe,
Or if thou be in great pouertie or need,
Or if thou haue any troubles or aduerſities:
For they haue miſſaide thee in words,
Or they haue miſdoone to thy perſon,
Or they haue miſdoone in thy goodes.

Debate

The ix. branch of Wrath.

Clamour.

Debate for inutile things.
- As of beauty and fatreneſſe of women,
- Or of his linage, friends, and parents;
- Or of things which do annoy:

To make leasings and false tales.
- By very malice and hate,
- By vaunting, craking, and boasting,
- By fraude and vnfaithfulneſſe:

Clattering.
- To vanquiſh by force of ſpeaking,
- Or for to annoy by clattering,
- Or for pleaſure that they take in it.

The x. branch of Wrath.

Blasphemy.

Knowing of god the which appertaineth not to him,
- As of his ſoueraigne might and puiſſance;
- Or of great goodneſſe in vs,
- Or of his rightwiſe iuſtice:

Affirming of good things vnworthily.
- By any errour in which they be,
- For dread and feare of leaſing,
- For couetiſe of winning:

To ſay that is good, is not.
- In beleeuing as doth idolatours,
- In opinion by euill vnderſtanding,
- Doing againſt the ordinances of the Church;

¶ Here endeth the branches and ſmall ſprayes of the ſin of Wrath. And hereafter followeth the xvii. branches of Slouth, as Euill thought, Anoy of wealth, Readineſſe to euill, Puſillanimitie, Euill will, Breaking vowes, Impenitence, Infidelitie, Ignorance, Vaine ſorrowe, Slowly, Euill hope, Curioſitie, Idleneſſe, Euagation, Letting to do good, Deſolation. Out of which xvii. branches commeth Cliiii. ſmall braunches, which bringeth a man to euerlaſting damnation and paines perpetuall.

The firſt branch of Slouth.

Euill thought.

Dread where they ought not
- To delight in thinking euill,
- Thinking that ſinne is a ſweete thing,
- Long abiding in thinking euill:

Dread more thã they ſhuld.
- How they may hurt any ſecretly,
- That imputeth his deede vnto other,
- How doing euill they may be ſaid good:

Dread them they ſhuld not.
- How they may do euil,
- How doing euill they may perſeuer,
- How they may reſiſt to the good,

To



The ii. branch of Slouth.

For that other sinneth in likewise,
For the custome is so to do,
For there is none that reprooueth the euil doing:
When any loueth euill and doth accomplish it,
When any loueth good and doth it not.
When any hateth good and loueth euil:
When any doth good against his will,
When any reioyceth not in doing good,
When it displeaseth them not if they do euil.



The iii. branch of Slouth.

In leauing the good which they know,
Changing oft times their purpose and counsell,
Weake in aduersitie & raise himselfe in prosperitie
Withdrawing him from the good,
Mistrusting in the grace of God,
Fearing to begin any good thing:
Seeking new things and vnprofitable,
Pleasantly to heare tales and fables,
Seeking new tidings by his owne wil.



The iiii. branch of Slouth.

Dreading that which is to come is no domage,
Leesing the spirituall goods for the temporall,
If temporall aduersitie seeme ouer greeuous:
Making great sorrow for that thou hast lost,
Sorrowing they haue that which they desire,
Making sorrow if any thing hap against thy wil
As detractours when thou liuest iustly,
As defending the euill for to please them,
Or it annoyeth them not if any doe well.



The v. branch of Slouth.

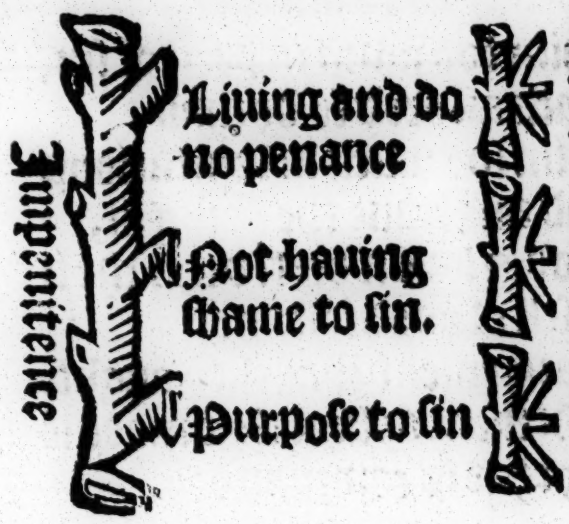
That it be to the dishonor of God,
To the domage and preiudice of his neighbours,
To the damnation of the soule:
For the declaration of the euill,
For the displeasure of the good,
For they do that which they please and wil:
Not resisting euill cogitations,
Louing euill delectations,
Appetiting that they may delight in euill.

The vi. branch of Slouth.



When any maketh a vow & misptaiseth to do it,
That doth lesse to vow than he hath promised,
That fulfilleth not his vow as he should:
Of secret vowes or things to them belonging,
Of vow promised to himselfe or other,
Of vow made to enter into religion:
Not accomplishing his vow when he may,
Or that may not & doth no other good semblabl,
Or that they haue no letting to accomplish it.

The vii. branch of Slouth.



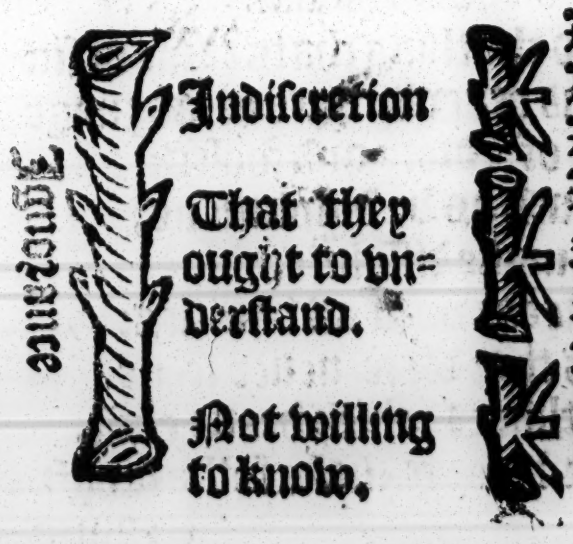
By finall penance and neuer to repent,
By delation from day to day of repenting,
By misprising that they will not repent them:
When after sin they be ready to sin againe,
When they shame not of the sin they haue done,
Or without sorow reioyce them to haue done il:
Being in will to accomplish mortal sinne,
After that they haue sinned, purpose to bide in it,
Seeking occasion to fall into euery sinne.

The viii. branch of Slouth.



As the Iews and other vnfaithful men beleeue,
That wil not heare the articles of the faith,
Or that heareth them and wil not beleue them:
In false gods as doth the Sarazens,
In Idolles or in some Simulacres,
Or beleeue in diuelish things as witches doe:
Doubt in that they ought to beleeue stedfastly,
Beleeue and not stedfastly as they ought to doo,
Easely to let himselfe be deceiued of his faith.

The ix. branch of Slouth.



Do without councel which should be counselled,
Doing without maner that they ought to holde,
Doing without wisedome things needfull:
Dispraising knowledge, and wil not be taught,
Not traueling to learn that they ought to know
Not purposing, and not caring for to learne:
For they runne and wil take no paine to learne,
For to haue excusation of not knowing,
For slouth and negligence of learning,

In

The x. branch of Slouth.

Maine forrow.

In noysome-nes of liuing.
When good things be displeasant,
When all things beene annoying,
When all that they do is done heauily:

False hope.
Presuming too much of the mercy of God,
Not going from sinne, trust in the mercy of God,
Liuing in sinne without the dread of God:

Dispairing.
For the straitnes of iustice of God,
For the greatnes of the sin they haue committed,
To mistrust in the mercy of God.

The xi. branch of Slouth.

Slouthfull.

Toward forbidden things
When any exposeth him too much in peril of sin,
When any are too much assured to do sinne,
When any exposeth him too much in temtations

Toward holsome counsell.
Not willing to be good and leaue the doing ill,
Not honoring the good, & loue it better thã the ill
Dispraising the counsell of good folkes:

Toward the commaundement.
Not doing the commandement that they ought,
Dispraising commandement or him that made it
Not louing any thing that is commanded.

The xii. branch of Slouth.

Euill hope.

Despise men of good fame.
Continuing in doing euil operations,
In hauing hope to do euill alonely,
Or doing them both together:

Not fearing shame.
Not caring what thing is saide of thee,
Not caring if any be slaundered by thee,
Not seeking that any be edified by thee:

Doing good in ill intention
Fraudulently, and thou knowest it well,
Without discretion, not caring to whõ, nr how,
Cauteously, for thou wilt not know it.

The xiii. branch of Slouth.

Curiositie.

seking vnprofitable things.
Wiling to vnderstand the thing thats cause of sin
Laboring to confound other by force of language
For to be called wise of Idiots and fooles:

Delityng to vaine things.
To draw and go to such as be dissolutious,
Or that they go and make dissolute,
Or make thee take keede vnto all vanities:

Doing that none other can do.
Making new things that were neuer seene,
Or that they learne things whith beene euill,
Or things that be only for to make folke laugh.

Ceasing

The xiiii. branch of Slouth.

Idlenesse.

- Ceasing to do good.
  - That is to say good cogitations,
  - To good wordes,
  - And to good workes:
- Seeking to do euill.
  - That is to know the concupiscence of the flesh,
  - The concupiscence of the eies is auarice,
  - And to liue prowdly:
- Not resisting to do euill.
  - For annoy that they haue to euill,
  - For loue that they haue to goodnesse,
  - For negligence of themselfe.

The xv. branch of Slouth.

Enchantment.

- In idle things.
  - Exposing him in vanities,
  - Not withdrawing him from vanitie,
  - Willing to abide in vanities:
- Or delectable things.
  - For they be euill and pleasant,
  - Abiding by long time and space,
  - When thy will is thereto prouoked:
  - How cautelously they may domage and hurt,
- And wicked things.
  - Or the more greeuously hinder,
  - Or the more longer annoy.

The xvi. branch of Slouth.

Yelding to do Good.

- Consenting to them that doe euill.
  - By malice for to accomplish their will,
  - For hate that they haue to the good folke,
  - Or for hate of good that they might do,
- Not helping the good.
  - Whē they may haue no profit without they help
  - There as they be in perill,
  - Whereas they defaile without hauing succour:
  - As by himselfe,
  - Or by other persons,
- Hindering the good.
  - Or hold from them that they owe them.

The xvii. branch of Slouth.

Dilolution.

- As in baine things
  - In beholding folke sport them by vanitie,
  - Setting their eies to behold any vanitie,
  - Being in places populare and publike
- In wanton things.
  - In lusts of the body,
  - In lightnes of courage,
  - By force of singing and crying:
- Or in foolish reioycing.
  - By laughing too much and ouer long,
  - To be without grauitie when they should be so,
  - To prouoke other to laugh.

Here

The Shepheards Kalender.

Here beginneth the xx. branches and boughes of couetiſe, as Compunction, Rapine Vſury, withholding Debt, Not yeelding commiſed Symonie, Sacrilege, Thett being proprietarie, Taking gifts vniuſtly, To haue too much, Expending abundantly, Fraude, Falſe compunction, Leaſing, Swearing, Forſwearing, Falſe witneſſe, Playes, being Vagabond. Out of the which twentie branches commeth other ſmall twigs or branches to the number of an hundred and thirtie. And ſo the whole number of them is one hundred and fiftie.

The firſt branch of Couetiſe.

Compunction.

Solicitude of thought.
- Forget the ſpiritual goods, for the tẽporall gods,
- Be negligẽt to ỹ ſpiritual, diligent to ỹ temporal
- Diſpraiſe the goods of ỹ ſoul, for them of ỹ bodie

Hope to win without conuenance.
- Holding that without noiſance they ne may,
- Procuring goodes of other for to haue profite,
- Willing to haue profite for their ſolicitude:

And may not withdrawe themfrom it.
- Getting temporall goodes by great delectation,
- Being holden in loue, to get temporall goods,
- Or to vaunt him to get more than he can.

The ii. branch of Couetiſe.

Rapine.

Taking forcibly the goods of other.
- To his ſubiects or leſſe than he,
- To his enemies by what maner that it be,
- To his neighbours by ſubtile meane:

Doing violẽce
- To his ſubiects, for him of temporall goods,
- Or likewiſe, by ſpirituall things with threats,
- Or in ſpirituall things making promiſes:

By curueis and ſubſidies.
- Doing vnduely, without right and reaſon,
- Or that before they were accuſtomed ſo to do,
- Or that they be done by force of threatnings.

The iii. branch of Couetiſe.

Vſurie.

By couenant made.
- When any ſels the dearer becauſe of abiding,
- Lend money to haue more largely,
- Or becauſe they lend and do abide:

Without couenant, but in hope.
- Not lend without they haue a pledge,
- Or by ſignes to be ſure to win by lending,
- When any receiue or lend to haue benefite:

To ſell for more forgiuing dayes.
- As beene open Vſurers,
- Or that they thinke to get mony by that they ſel
- Or by accuſtomance ſo for to ſell,

Renying

The iiii. branch of Couetiſe.

Withholding.

Denying it.

Or ſtealing it.

To forget it.

Debt thou knoweſt wel that thou doſt owe,
Or that debt that thou haſt forgotten,
Which is openly knowen that thou oweſt:
Hoping to giue it him another time,
Without will to giue it him though thou may,
Not hauing power to pay and aſke no mercie:
The which beene paide and aſke it againe,
Not giuing childrē ỹ they haue of their friends
Retaining willingly that to other belongeth.

The v. branch of Couetiſe.

not perfoming things commaded.

With-holding them by deed.

Deſerre for to yeelde them.

Lendingthem to other.

By ſtrength to diſtribute them to himſelfe,
By fraud make them leeſe them that owe thē,
Saying they hold them vnder colour of loue:
That in the mean while they may profit them
Or that by ſome meane they may keepe them,
Or to haue meede for yeelding them:
To haue recompence for ſuch lending,
By curioſitie to lend that which is not his,
By ambition to ſay that is his which is not.

The vi. branch of Couetiſe.

Symonie.

Selling ſpirituall things by words.

Selling ſpirituall things by price.

Selling ſpirituall things by prayers.

To people aduouterers by their flattering,
By leading of proces and to vnworthy people,
By the euill words of other:
And taken afore of ſuch thing be commen,
Or taken after they be commen,
Putting cauſe wherefore the ſame was not:
Sometime doing with threatnings,
Or ſometime without threatnings,
And ſometime with violence and force.

The vii. branch of Couetiſe.

Sacrilege.

Taking ſacred things in holy places.

Or na owed things in places vnhalowd

Or things not halowed in holy place.

As goods of the church to be taken in ỹ church
Withholding diſmes and things of the church,
Taking the goods of the church vndeſerued:
Taking the goods of the church where they be
vnworthily diſtributing the goods of ỹ church
A lay man hauing diſmes ſaying to be his:
By queſts or any thing longing to the church,
All goodes for ſuretie put in the church,
Things or caſualties to them allowed.

The viii. branch of Couetise.

Theft.

Stealing without that it be knowen.
Hauing the goods of other hiding them.
Consenting to him that doth euill.

Him thou robbest did the domage afore time,
Or thou doost it of thy proper malice,
Or for thy simpleness and ignorance:
To withhold them more peaceably,
For feare to be punished,
Or for thou wilt alway perseuer in ill,
For it pleaseth thee such robberie be done,
Or thou hast profite by such robbery,
Or for thou fearest him that doth such theft.

The ix. branch of Couetise.

Sacrilege.

A religious of the goodes of his religion.
Men or women married.

Of the patrimony of the crucifix.

To haue without knowledge of his prelate,
Or by consent of ỹ prelate that appertains not,
Or they haue licence to aproper to much to him
When one hath good without knowledge of the
That the one giueth too much to his kin, (other
When one spendeth priuily the common goods.
In taking more then of necessitie,
Unworthily, and where it appertains not to be
Spending it in euill vsage.

The x. branch of Couetise.

Taking gifts bribingly.

To do hurt.

To cause dishonesty.

To sel Justice

And for to beare domage vnto other,
In accusing other wrongfully,
Or sometime accusing for a iust cause:
As for to make treason or conspiration,
To make immundicitie and dishonest things,
Or in taking both the aduerse parties:
To the end to do his particular profite,
Hasting iustice, & wrong them that hath right,
Deferring to do right to him it longeth to.

The xi. branch of Couetise.

Hauing no mark.

Getting ouer much.

With-holding ouer much.

Sorrowing that they cannot get.

By violence done for friends or for siluer,
Or by vsury vniustly common to,
Or by fraudes and deceptions acquired:
That they may be the more honored and dread
To the end to haue the more their delights,
Or to haue more possessions than other:
For enuy of them that be richer then he,
By delighting him in riches,
For feare to haue scarcitie of good.

Things

The xii. branch of Couetiſe.

Spending abundantly
- Things iuſtly gotten.
  - Giuing vniuſtly not caring to whom,
  - Leeſing diſordinately the goods that they haue,
  - Abuſing & fooliſhly vſing that they know well:
- Things vniuſtly gotten.
  - In retaining them againſt conſcience,
  - Doing almes with rapine and vſurie,
  - Spending them in carnalities:
- Things not being his.
  - In appropryng them to his ſingular vſage,
  - Or appropryng them to the vſage of other,
  - Spending them ſuperfluouſly on other perſon.

The xiii. branch of Couetiſe.

Fraude.
- In forecaſtings
  - By promiſes that they may receiue,
  - By threatnings in likewiſe,
  - Or by ſweete wordes:
- Being double.
  - Shewing faire ſemblant for the good of other,
  - Or by ſuch ſemblant diffame other,
  - Or by faire ſemblant hurt other:
- Procuring euil
  - To him that weeneth thou art his friend,
  - To him that thou knoweſt to be thine enemie,
  - Or indifferently to his friend or enemie.

The xiiii. branch of Couetiſe.

Falſe countruction.
- Euill reconing
  - Of that that they owe to other iuſtly,
  - Of that which is ought by any wayes,
  - Or that which is ought to other than him:
- When they do know it and yeelde it not.
  - For dread to yeeld it or to be noted,
  - For ſhame that they haue to doe it,
  - For auarice and loue of retaining:
- Conſenting to il and do it not
  - Holding his peace of that he knoweth,
  - Doing help to him that miſreckoneth,
  - Willing to hinder him that is miſreckoned.

The xv. branch of Couetiſe.

Leeſing.
- For merrines.
  - For couetiſe to pleaſe,
  - For pleaſaunces that they haue of leeſing,
  - Lightly to ſweare for that they know not,
- To make other to winne.
  - Hiding that that hurteth none ne helpeth other
  - Sometime that it be for temporall goodes,
  - Sometime to moue any perſon:
- Fraudulently
  - That profiteth ſometime, and ſometime noyeth
  - That profiteth to none, and noyeth to ſome,
  - In the doctrine and promiſe of religion.

The xvi. branch of Couetiſe.

Swearing.

The members of God.

Oftentimes.

Incautelie.

In contemning God and his ſaints,
To ſhew that he is fierce,
Or that they take pleaſure to do iniurie to God:
By euill cuſtome to ſweare often,
For pleaſure that they haue to ſweare,
For contemnement of him that they ſweare:
Not taking heede what they ſweare,
Doing ill to verifie that they do ſweare for,
Not conſidering that othes ſhould be kept.

The xvii. branch of Couetiſe.

Forſwearing.

By words.

By faith interpoſed.

By touching things made.

Dolorouſly to deceiue and beguile,
Unwiſely of that they know not,
Willingly of that they know not:
In receiuing any of the ſacramẽts of the church
In the ſelfe things that be lawfull,
Or in things that be not lawfull:
Swearing vntruely in will to deceiue other,
Or ſwearing trueth weening to ſweare falſe,
Or that ſweareth falſe weening that it be truth

The xviii. branch of Couetiſe.

Falſe witnes.

That thing they know not.

The thing they do know.

The thing they ween to know

Bearing witnes of the thing they know not,
Witneſſing the thing wherein they be ignorant,
Diſſembling to be ignorant of that they know:
For praiſe that they haue or ought to haue,
For loue of him for whom they be witnes,
For malice that they will not ſay the trueth:
For falſe opinion that they haue of the thing,
Say that the thing is true and know it not,
Nor requiring for the trueth and may well.

The xix. branch of Couetiſe.

Playes.

Which be defended.

That be perillous.

With perſons not appertaining.

As playes made by inchantment,
Diſhoneſties in prouoking to diſhoneſty,
Or the which may greatly noy:
For pleaſance of himſelfe or to pleaſe other,
By accuſtomance to make ſuch playes,
Or in hope to haue winning to do ſuch playes:
A lay man to play with a religious,
Or a lay man with a prieſt or clarke,
Or with any man of penance.

For

The xx. branch of Couetiſe.

Being bagabond.

To ſeek ways to be idle.

To be idle.

To optemper their ill will.

Faining themſelues and be not,
Doing ſuch fantaſie without neceſſitie,
Or in ſo doing to deceiue other:
Among ſuch as trauel and labour,
Or among them faining to be ſicke & are whole,
Or ſhewing themſelues more ſicke than they be:
In ſuſtaining things ſharpe to ſuſtaine,
Deceiuing by fained wordes or by enuy, (full.
Weening to liue without any thing thats need=

Heere endeth the braunches and ſmall ſprayes of the ſinne of Couetiſe. And heere followeth the fiue branches of Gluttony, ech of them to followe other in order, as to ſeeke delicate meates, Greedineſſe, Delicious dreſsing, Eating without houre, to make exceſſe. Out of the which fiue ſpringeth and groweth ſmall ſprayes to the number of xlv. the which bringeth euery man and woman that planteth them in the arbor of their bodies vnto delectation, vnto the kitchin of infernal gultre, there to be fed and made ſatiate with the diuell the chiefe Cooke of the kitchin of Hel.

The firſt branch of Gluttonie.

Seeking delicate meates.

For the good ſauour.

For the greate noueltie.

In diuerſe ap=parelling.

Againſt the profite of the ſoule,
Againſt the health of the body,
Againſt the health of both together:
For noueltie that it is delicious,
Eating fruites becauſe they were good and ripe
By compoſitions of the conditions required:
By cuſtomance ſo wel to dreſſe it,
By lightnes to be ouer-abundant without need
By affection and pleaſure that they take.

The ii. branch of Gluttony.

Exceſſe.

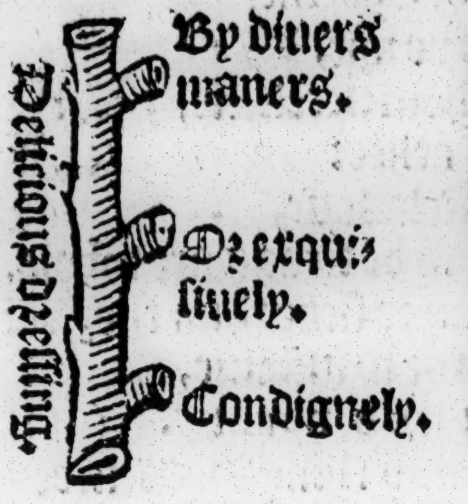
In appetiting

Too much delighting.

Too much fil=ling them.

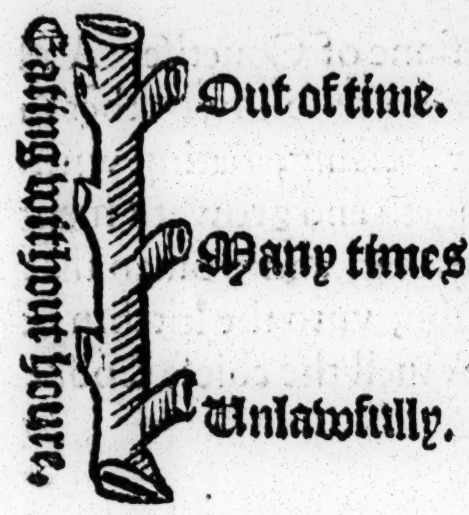
Meates more precious than longeth for them,
Meane meates, and be not content with them,
Leſſe meats than the ſtate where they be requi=red.
In being curious to fill his belly,
Not ſeruing God for filling of his wombe,
Eating too often without keeping any houre:
As much as they may deuoure meates,
When he may fill him and not being content,
Not parting to the poore ſuch meat as they haue.

The iii. branch of Gluttony.



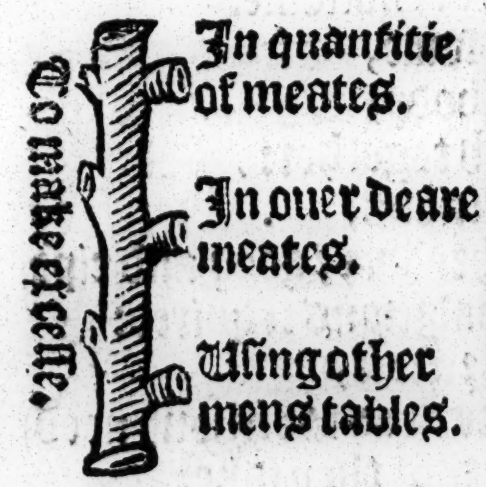
For to satisfie all his desires,
Not refusing to his belly any thing it desireth,
Not refusing any euil appetite:
By art otherwise than other maketh,
By studie how well that it be difficile to do,
By labor and paine they take to dresse them:
Needefull by diuers maners of matters,
Delicious for the sweete and fragrant sauours,
Sumptuous, not caring for any cost.

The iiii. branch of Gluttony.



Before a lawfull houre, and without necessitie,
Or after when the lawful houre is past,
Or what houre that it be against cõmandement
What thing thou appetitest to eate,
Manifestly that other may know it,
Or secretly when thou onely wilt:
As on fasting daies to eate flesh,
In place, as eating in the Church,
As meate, as eating forbidden things.

The v. branch of Gluttony.



Eating more than is needfull,
Eating so much that it grieueth to soule & bodie,
Doing domage vnder colour of sickneſſe:
Not caring what they cost if they be delectable,
Ouer delicious, and therefore the dearer,
Despising meates of light price:
For lechery and licorousnesse,
For company that they may eate the more,
For to fulfill the better their appetite.

Here endeth the branches and small spraies of Gluttony. And hereafter followeth the fiue branches and sprayes of Lechery, as they follow and insue one after another, which are these, Lecherie, Immundicitie, not giuing the Debt, abusing of his fiue Wittes, and Superfluitie. Out of which braunches issueth and groweth many other small braunches and sprayes to the number of fiue and fortie: the which branches if they be fixed and set in the inward delight of a man, or of a woman, wil make them grow to the eternall perdition both of body and soule.

The first branch of Lechery

Lechery.

- Fornication. — With all women married or widowes,
- Fornication. — With a mayden yet being a virgine,
- Fornication. — With common women or them that are corrupt
- Adultery. — When a man cõpanieth with other thẽ his wife,
- Adultery. — Or women with other than their husbands,
- Adultery. — Or that they be both in marriage:
- Incest. — With man or woman of their linage,
- Incest. — With any man or woman of their affinitie,
- Incest. — Or that the one partie be of religion.

The ii. branch of Lechery.

Immundicitie.

- Of thought. — Long delectation of thinking of Lechery,
- Of thought. — Giuing consent to such delectation,
- Of thought. — Enforcing him to accomplish his will by worke:
- Of bodie. — Pollution by night by too much eating & drink-
- Of bodie. — By habitation or company of women, (ing
- Of both together. — Euill cogitation to accomplish such worke:
- Of both together. — Wooing or touching the flesh by delectation,
- Of both together. — Accomplishing worke, and of will naturally,
- Of both together. — Or any wise not naturally.

The iii. branch of Lechery.

Not hauing the dew.

- For hate. — When they loue other than their party,
- For hate. — When they know thei be not loued of their party
- For hate. — Or they are dispitefull and rigorous:
- To shun trauelling. — For feare the infernall paines,
- To shun trauelling. — For dread to haue pouertie,
- To shun trauelling. — For feare of labour that they haue of nourishing
- For abhomination. — Some hath abhomination in that they be accu-
- For abhomination. — Or for immundicitie of the worke, (stomed,
- For abhomination. — When any dispraise or hate the company of his (party.

The iiii. branch of Lechery.

Auoiding the occasion.

- Exposing themselues in peril. — Sometime by the reason of some persons,
- Exposing themselues in peril. — And other times danger of the place,
- Exposing themselues in peril. — And other season by reason of the time:
- Not drawing from it. — Of the worke when they know it is naught,
- Not drawing from it. — From the peril and know that it is dangerous,
- Not drawing from it. — Or for they prouoke to such worke in peril:
- Delighting them in it. — In the worke and sinne of the flesh,
- Delighting them in it. — Or desire and will to accomplish it,
- Delighting them in it. — Or in thought and memorie to haue done it.

The v. branch of Lechery.

Superfluite.

In clothing. In Jewels, rings, signets, and owches,
In pretiousnes of gownes, girdles, & clothings,
In composition or fashion newly gotten:

By delightes. By wantonnes of children playing or being idle,
By delectation of their body taking al their eases
In doing al that the hart desireth:

By expence. Spending largely for the praise of the world,
Giuing where it appertaineth not to giue,
For his delites hath spent to much of his goods.

¶ Heere endeth the branches of all the vii. deadly sins, as they be afore rehearsed, with all the small branches. Also shewing how that three comes of the great braunches each by himselfe. And out of them three groweth ir. and so euery branch hath small sprayes springing out of them. So there is no man ne woman liuing, but he sinneth venially as it is written, *Septies in die cadit iustus*; Loe if the righteous man do sinne vii. times a day by veniall sinnes, then woe wretched sinners how oft doe we sinne in a day? God wote full oft. But yet for veniall sinne is many remedies. Also for deadly sinne is few remedies, and but foure specially, as Confession, Contrition, Satisfaction, and penance. But the first is, thou must be sory for thy sinnes. Secondly, to make a meek confession. Thirdly, do satisfaction. And fourthly, perfourme thy penance adiorned by the confessor, for penance is debt that we must pay to God for our sinne committed, and therefore neuer looke to haue forgiuenes of thy sinnes without repentance. Also sin is perilous afore our Lorde Jesus Christ for three maner of reasons. The first, hee giueth no warning when he smiteth thee. The second, for as he findeth thee, so will hee iudge thee. The third, when thou art dead, remedy is past and gone.

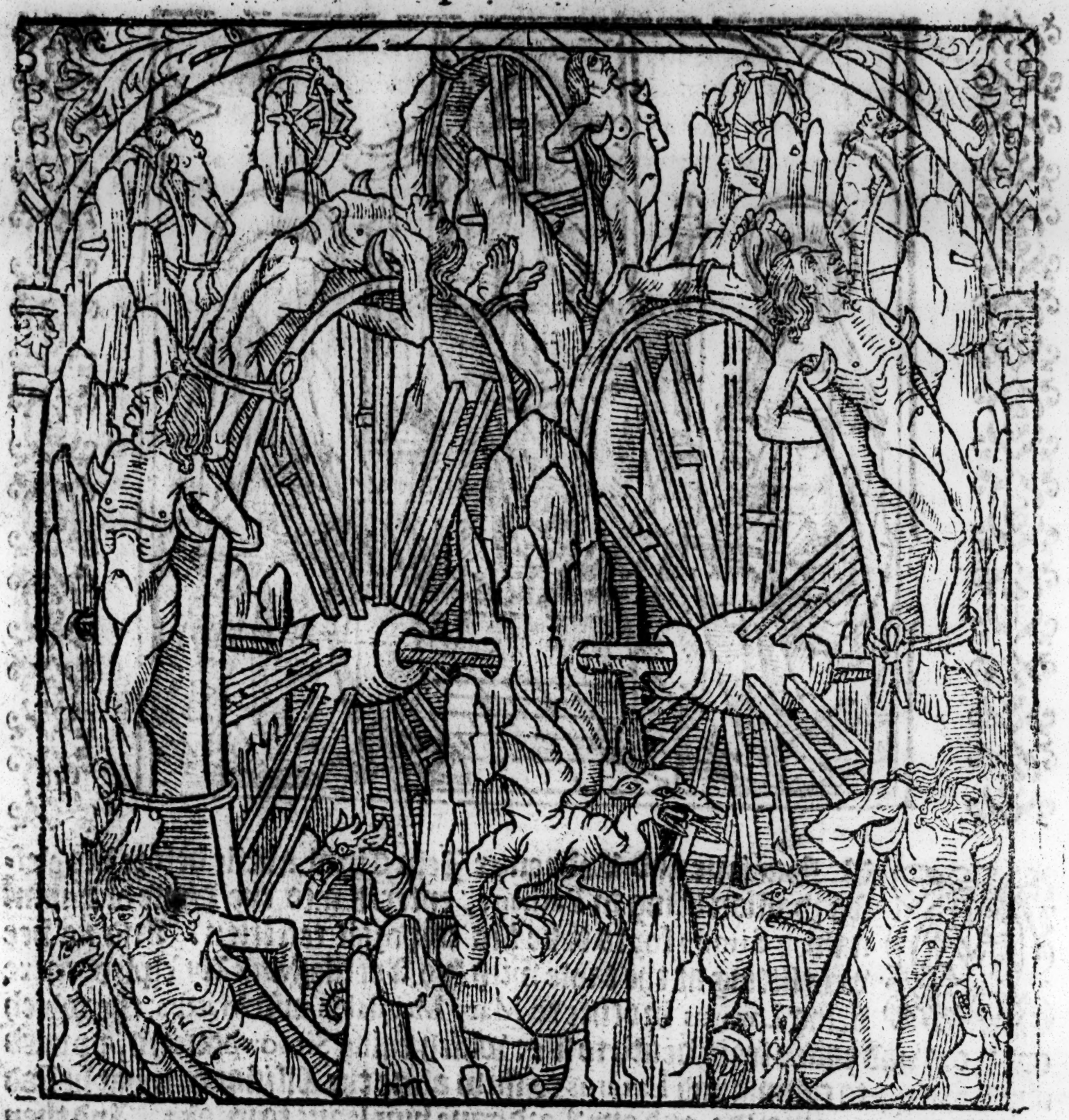
¶ Here followeth the paines of hell comminatories of sinnes to punish the sinners, as Lazarus recompted after that he was risen as he had seene in the parties infernalles, as it appeareth by these figures ensuing one after another.



OUr Sauiour and Redeemer Iesu Christ, a little before his blessed Passion being in Bethany, entered into the house of a man named Simon for to take his corporall refection. And as hee was sitting at the table with his Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the which our Lord had raised from death to life: which thing Simon doubted, & praied our Lord for to commaund Lazarus to shew afore the Assistants what he had seene in the other world: and our Lord gaue him leaue to speake. And then the said Lazarus recounted how that he had seene in the parts infernall of hel manie great and intollerable paines, whereas sinfull men and women were pained: first of Pride, and consequently of all the seauen deadly sinnes, each paine by himselfe.

First said Lazarus, I haue seene in hell wheeles right high set on an hill, the which was to looke on in manner of milles, incessantly turning about by great impetuositie, roaring & whirling as it were thunder. And the wheeles were fired full of hookes and crampions of yron and steele: and on them wer hanged and turned the proud men and women for their pride, with their captaine, prince and master Lucifer.

Pride

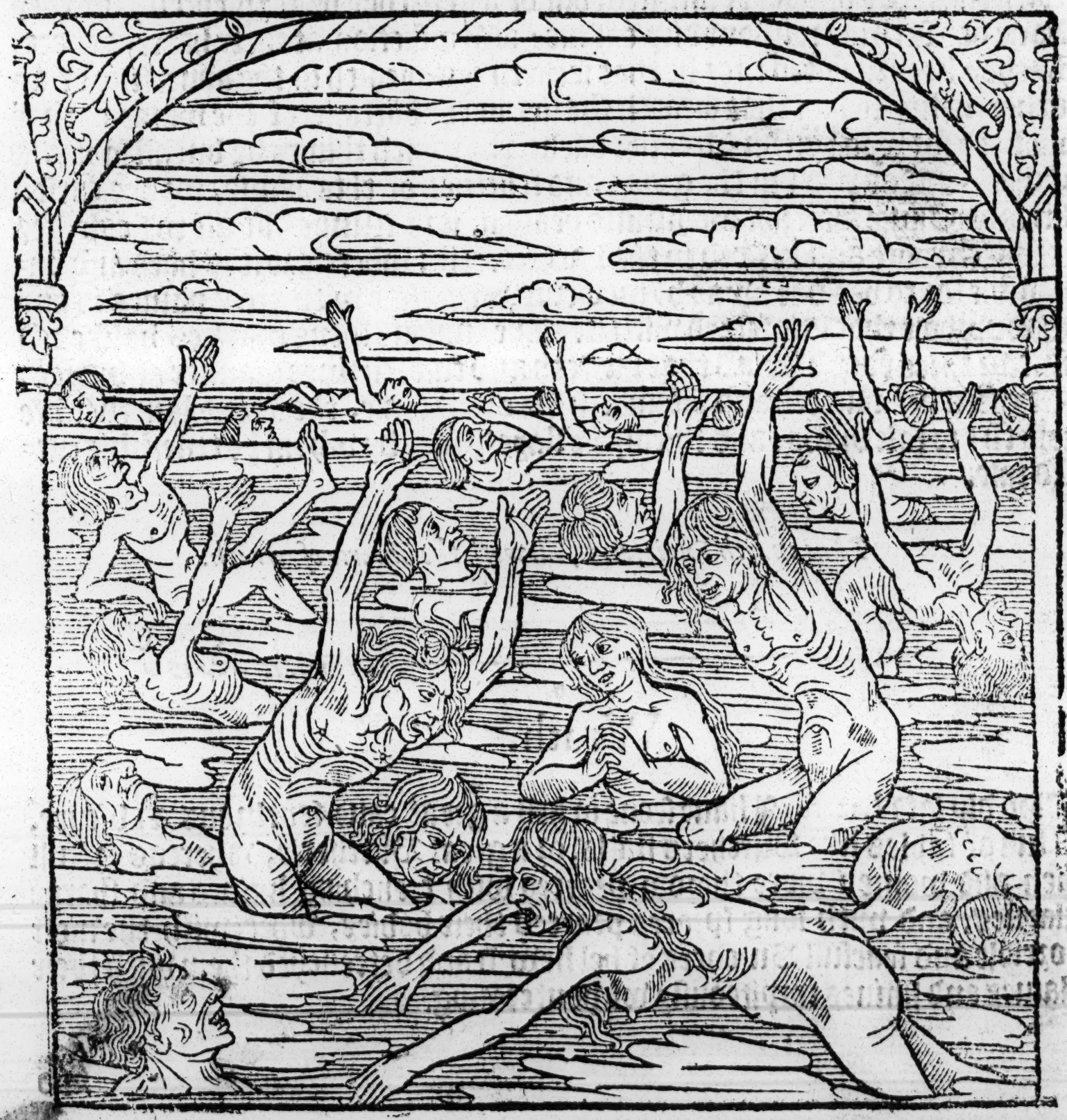


PRide among all other sinnes is a king, a captain and master: and as a king hath a great companie of people, in the same maner hath pride a great companie of vices. And as a king keepeth that which is his, so doth pride keepe the proud folke that be in his iurisdiction. Great signe of reprobation it is to perseuer long in pride. Pride then is a sinne that displeaseth God above all other sinnes, as much as Humilitie pleaseth him among vertues: and there is no sinne maketh a man more like the diuell, than pride doth: for the proud man will not be as other men, but he must be as the Pharisie with the Publicane. And for that the proud man will enhaunce himselfe above other men, the diuell doth with him as the crow hauing a hard nut in his bil which she cannot cracke, she beareth it vp high in the aire, and then letteth it fall vpon a stone, whereon the nut breaking, she discendeth and eateth it: so the diuel raiseth the proud man and woman, to let them fall in the hard paines of hell. Like the

diuel=

difference is betweene pride and humilitie as betweene chaffe and corne, for the chaffe is light and mounteth high, and the wind carrieth it about, and so it is lost: and the corne which is heauie abideth low on the ground, & is gathered vp and put in garners of the farmer, and kept for the common profit: but the chaffe is burnt, lost, and deuoured of beasts: so are the people raised vp of the diuell, and then fall down by the moyst raine of death, which maketh the heauie, causing them to tumble by the strength of their superbious blasts into the fornace euerlasting there to be burnt & deuoured with the horrible beasts of hell.

SEcondly said Lazarus, I haue seen in hel a flud frozen as yce, wherin the enuious men & women were plunged vnto the nauell, & then sodainly came ouer them a right cold & great winde, that greened & pained them sore: & when they would euite & eschew the wonderfull blasts of winde, they plunged into the water, with great shoutes & cries lamentable to heare, in this manner.



ENuie is dolour and sorrow of the heart at the felicitie and prosperitie of other, the which sinne is soueraignly cursed, because it is contrarie to Charitie, that is soueraign head of all vertues: whereby it is a great signe of reprobation, for by it the Fiendes know them that shall be damned: as Charitie is the signe of saluation, and whereby God knoweth who shall be saued. Enuious people been fellowes vnto the diuell, for if so be that an enuious man doo win, then is he verie glad, and if he leese he is full angrie with them. Enuious folke be so infected and corrupted, that good odours to them stinketh, and each sweet thing vnto them seemeth sower, in likewise is the good name and prosperitie of other: but stinking things and sower to them be sweet, the which been vices, reproaches, aduersities, and euil fortunes that they know or hear said of other. The enuious folke seeke their wealth in the aduersitie of other, as when of the harme of other they seeke the good in reioycing them: but with this they be not yet satisfied, but of a new they be tormented, for they haue not such ioy without displeasance and affliction at their heart, whereby they be tormented: for he that seeketh his wealth in the aduersitie of another, is like to him that seeketh the fier in the bottome of the water, or that looketh for wooll on an Urchins backe, the which things be but all follies & illusions. Enuie is but the goods and felicities of this world, for the cursed sinne of Enuie may not ascend into heauen, it is a sinne difficile to heale, for it taketh roote and is fixed in the hart secretly: wherefore it is hard and vnpossible for to be done away by medicine, wherefore with great paines is any made whole that is infected with it. The enuious mens tongues be likened vnto a three edged sword that hurteth and cutteth three manner of wayes. The first hee hurteth and woundeth his owne soule, the second him that hee telleth his tale vntoo: and thirdly he slayeth him by whom he telleth his cursed tale.

Thus endeth Enuie, and followeth the historie of wrath.

Wrath.

THirdly said Lazarus I haue seene in hell a great caue tenebrous & obscure, full of tables like Butchers stalls, or a great Butcherie, whereas grefull men and women were thorow pearced with trenching kniues and sharpe glaiues, and with long speares pearced their bodies, wherewith the most horrible and fearfull Butchers of hel hewed and detrenched them with their glaiues and knifues impiteously without ceasing.

So

Of slothfull people.

SLoth is triſtelle of ſpirituall goods, that ſhould be ordeyned to GOD, wherefore they loue to ſerue God as they ought to doo with heart and mouth, and by good operations, who that will loue God, ought to know him to bee the Redeemer and Sauiour of all goodneſſe that wee haue had and receiued euerie daye, acknowledging our ſelues ſinners. Great folly it is when by ſloth in the time of this breuiate life, we gather not goods for the life eternall. But in theſe dayes manie one be ſlothfull to doo wel, and diligent to do euill: ſo that if they were as diligent to doo well as they be to doo euill, they were right happie. Alſo Sloth is the beginner of ſinne, and a great enemie to God: for he letteth men and women to ſerue God, and to know their maker and redeemer, and ſender of all goodnes that they haue heere. They be great fooles that bee ſo ſlothfull heere in this little time of this ſhort life, that will gather no goods to bring the ſoule to euerlaſting life: but now a dayes people bee ſloathfull in dooing of good, and full diligent to euill: and if they were as diligent to doo good as euill, they were full of grace. Now hee that will thinke to take paines after his death is not wiſe: for then hee ſhall haue but the good deedes that he hath done in this worldly life before. Then ſhall hee ſorrow, and playne him of the time that hee hath loſt by Sloth, and ſhall ſorrowe that hee did no good deedes when hee had time and ſpace heere in this world.

Thus endeth Sloth, and followeth the hiſtorie of Couetiſe.

Couetiſe.

EIftly ſayd Lazarus, I haue ſeene in the infernall Parties a great number of wide Cauldrons and kettles full of boyling lead & oyle with other hote mettalls molten: in the which were plunged and dipped the couetous men and women, for to fulfill and repleniſh them of their inſatiate couetiſe.

The



The couetous men and women.

COuetise is a great sinne & a wicked in the sight of God. For the couetous man imagineth more to get a penie, than the loue of God, and had leuer lose God than one halfe penie: for oftentimes for a little thing hee lyeth and forsweareth himselfe and sinneth deadly. The faith hope and the charitie that would be in God, the couetous man putteth in his riches. First Faith, for he beleeueth to haue such things the which be necessarie for him sooner for his goods, than by the guift of God,

God, as if that God might not helpe him, or as if God had no solicitude of his seruants. Also the couetous man hath hope to haue the more ioye and consolations by his riches, than God may giue him. And also the couetous man setteth all his heart on his goods and not on God: and thus the couetous man and woman hath their charitie in their rich chests, cofers & bags. The couetous man hath his heart on his goods, more than on God. There as is the heart there is the loue, and loue is charitie: and so couetous men haue their hearts on their goods. The couetous man sinneth in gathering his good, and in vsing it euill, and in louing it ouermuch, and sometimes better than he doth God. The couetous man is taken in the net of the diuell, by the which he leeseth euerlasting life for small temporall goods, as the bird doth goe into a pit fall for a worme, and leeseth his life: and as the mouse is taken in a fall or trap, & leeseth his life for a little bacon. The couetous men and women bin like curres or dogs, the which keepe carren, and when their bellies be full they lye downe by it, and keepe away the birds that they maye not eate, but dye for hunger, for fault that the curres haue too much: so the couetous men with holdeth the goods that poore men may get none, and letthem dye for hunger, and holdeth them in their subiection: and the diuell holdeth the rich men in his subiection, that dooth the poore men wrong.

Heere endeth Couetousnes, and followeth the Historie of Gluttonie.

Gluttonie.

THe first paine said Lazarus that I haue seene in hell, is (in a vale) a stud foule and stinking at the brim: in the which was a table with towels right dishonestly, whereas Gluttons been fed with toads and other venemous beasts, and had to drink of the water of the same said stud.



THe throte is the gate of the bodie. And as when beseiging enemies win the gate of a Castle, they shortly take all: so the diuell win the throte of a man by gluttonie, easely hee will enter with all other sinnes. It were necessarie therefore to haue good guard at the gate: for the diuell leadeth a gluttonous man, as a horse is led by the bridle. The seruant too full fed, rebelleth oft against his master: the belly ouer-gorged, is a rebell to the soule. By gluttonie, men are their owne murderers, shortning their time: for excesse corrupteth the bodie, and ingendreth sickness. They that pamper vp the flesh, prepare meate for wormes. A man of worship would be ashamed to be a great Lords Cooke: much more asha-

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med should he be to be a cooke for wormes. They that liue in gluttonie, liue like beastly swine. The filthie Hog is as it were Abbot ouer gluttonous people, of whom they hold their order, whereby they been constrained to keepe them in their Cloyster, that is in the tauernes and ale-houses. And as the Hog their Abbot lyeth in a rotten dunghill or in the myrie puddle: so do they alwayes lye in the stinking infection of Gluttonie, till they be dronken & with out wit.

THe viii. paine sayd Lazarus, I haue seene a field full of deepe wells, replenished with fire and sulphure, whereout issued smoke thicke and contagious, wherein all lecherous persons were tormented incessantly with diuels.



OF all the seuen deadly sinnes, Lechery pleaseth most vnto the deuil: for it killeth and corrupteth both the body and the soule together, and by Lechery the deuill winneth two soules at once. And many lecherous persons will auaunt themselues, and say that they may not haue their full desire and lust of that sinne. Lecherous men and women be more deformed and vgly than the deuill, in the superabundance of that sin. He is a foolish marchant that maketh a bargaine, by the which he knoweth well he shall leese, and repent him of his bargaine making. In like maner, ech lecherous man hath great paine, and spendeth his goodes and his vnderstanding to fulfill and accomplish his lusts and delights, and after repenteth him of his expence, and yet the worst is, he is in danger of his soule till he be repentant, and do sufficient penaunce. The lecherous men and women liuing are tormented with three infernall paines, as heate, stincke, and remorce of their conscience. For they be hot by concupiscence: they be stinking for their immundicitie. For such sinne is all stinking and maculeth the body and soule, where all other sinnes fileth but the soule.

Also they be not without remorce of conscience for the offence they haue done to God, Lechery is the pit of the deuill, wherein he maketh sinners to fall, to the which many helpeth the deuill to cast themselues in it, when willingly they go to the brimme, knowing that the deuill will cast them in. Good it is not to hearken to women, better it is, not to beholde them, and much better it is, not to touch them. To this sinne belongeth foule wordes, villainous songs, dishonest touchings, the which abhorreth not bawdes, harlots, whoores, and such as frequent and perseuer in the same.

Thus endeth the vii. deadly sinnes, figured each by himselfe, like as Lazarus had seene in the Parts Infernalls.

Hereafter followeth the third part of the Kalender and Compost of Shepheards. Salutarie of Science, and Garden of Vertues.

Chapt. ix.

Who



HE that will haue on a peece of earth great abundance of frute, first they ought to take away all things that been noysome, and after labour it well, and then sowe good seedes. In likewise a man should labour and cleanse his conscience of all his sinnes, labour by holy meditations and sow vertues and good operations, for to gather frute of euerlasting life. Then sith that heere before hath been spoken of vices rudely and lightly, now it behoueth hereafter to speak of vertues in the third part of this present Booke, the which shalbe as a litle garden, pleasant, full of trees and flowers: in the which the contemplatyue person may sport and play, and by good enlignments gather sundrie vertues and edifie himselfe in good exercise, wherewith his soule shalbe enoyned and ordained afore his Spouse Jesu Christ when he shal come to visite and dwel with him. In the beginning of the which partie shal be the Oraison dominicall of our Lord, with the declaration of the said prayer. The second of the Salutation Angelike that Gabriell made to Mary when shee conceaued her childe Jelus. The third shalbe of the xii. Articles of our Faith. The fourth

shalbe of the ten Commaundements of the Law. The fifth shall be of the Field of Uertues. For the first ye ought to know that by the Oraison of our Lord, that is the Pater noster, when we say it, we demaund of God suffisance of all things necessarie for the salute and help of our soules and of our bodies, not onely for vs, but for all other. And for all this cause, wee ought to haue the said Oraison in great contemplation, and say it with great deuotion vnto God. And vnto young people it should be taught, and said vnto them: for though they vnderstand it not, yet it profiteth them to haue the Kingdome of Heauen, and they say it in perfect loue and charitie. In the Paster noster wee aske seauen Petitions: by each Petition wee may vnderstand seauen other things; as, the seauen Sacraments of holy Church, the seauen gifts of the holy Ghost, the seauen armours of Justice Spirituall, the seauen Uertues principall that we should exercise, the seauen Workes of Mercie bodely, the seauen Workes of Mercie ghostly, the seauen deadly sinnes that wee should dread. The declaration is this: Out Father that art in Heauen bee made holy. In this Petition we aske of God our Father to be his Sonnes, for otherwise we cannot be called his Sonnes, nor he our Father: and that hys Name may be made by vs more holier than anie other thing: wherefore we receaue the Sacrament of Baptisme, without that, man may not be made the Sonne of God, and to receaue the vertue of Meeknesse against pride, & then to cloathe the naked, and helpe the needie both bodily and ghostly. The second is, Thy Kingdome come. In this Petition, insomuch as the Name of God may not be perfectly hallowed of vs in this world, we aske his Kingdome, in the which perfectly we shall hallow it: for to that Kingdome we be verie Heyres. This Petition is the Sacrament of Priesthood, by the which we are taught to doo good Workes, and the gift of the holy Ghost, is the gift of Understanding for to vnderstand and desire the Kingdome of Heauen: and we armie vs with the helme of Liberalitie against Couetousnesse. The third Petition is, Thy will bee done in earth as it is in Heauen: for it is the faithfull will of God that his Will should be fulfilled, that is his Commaundement. By this Petition we make obeysante to God in our hearts, when we desire to doo his Will. By this is vnderstood the Sacrament of Marriage, by the which we auoyd fornication, and the gift of counsell of the holye Ghost, for to order our obeysance verily: and so we arme vs with the armour of Saluation against ennie. The fourth Petition is, Our daylie Bread giue vs this day. Heere we aske of God to be sustained with materiall Bread for our Bodies, & spirituall bloud for our soules, that is, the bread of life, the bodie of Jesus Christ, the which we receiue by Faith, in minde of his Passion. The gift of the holy Ghost is strength to be faithfull in our beleefe: take wee the sword of patience against the sinne of yre, and visite the sicke men bodely, and vse the vertue of Temperaunce against Wrath. The fifth Petition is, Forgiue vs our sinnes, as we forgiue all men: for trust well, he that will not forgiue for the loue of God, God will neuer forgiue him hys sinnes.

sinnes. And these three Petitions following we aske of God to be deliuered from all euill, as of the sinne that we haue done deadly: and by these we aske of God to be assoyled, and to giue vs pardon by his mercie: by the which we vnderstand the Sacrament of penaunce and forgiuenes of sinne. The holy Ghosts gift is science for to vnderstand the workes of mercie, and to escape sinne: and so cloath vs with lightnes against couetise, and comfort poore prisoners, and giue good counsell to them that aske and need it, and take the vertue of faith against couetise. The first Petition is, Suffer vs not to be ouercome in temptation. by the second euill that is not done, but it maye happen and we fall by the way of temptation. Here we aske of God to be stedfast in the Faith, and that wee may gladly doo good workes in the vertue of Hope, and strength to doo good deedes, and withstand temptation: to the which profiteth to vs the Sacrament of Confirmation, which giueth to vs the true knowledge of God by the vertue of Veritie, the gift of the holy Ghost: and so take wee the speare of Soberneſſe against gluttonie, and comfort Pilgrimes by vertue of hope. The seauenth Petition is, Deliuer vs from all euill. Amen. This euill is the euil of paine that sinners may haue if they serue not God: and by this Petition we aske that wee may bee deliuered from all paines, and saued in Paradice: vnto this say we all, Amen. By these we aske so it be done as wee desire. By the which we receiue the Sacrament of the latter Annoynting, that giueth vs the sure way of saluation. The gift of the holy Ghost, is dread of Gods iudgements: and gyrde vs with the gyrdle of Chastitie against Lecherie: and burie we them that be dead bodely, and pray for our enemies ghostly: get we in vs the vertue of charitie, and eschew the sinne of lecherie.

Thus endeth the Salutarie of Science, and Garden of Vertues.

Hereafter followeth another Declaration of the Pater Noster.

Chapt. 10.

OUr Father right meruailous in his creation, sweete and louing, rich of all goods that been in Heauen, myrrour of Trinitye, crown of iocunditie, and treasure of felicitie: holy be thy name, and sweete as honie in our mouth. Thou art the melodious Harpe that causeth deuotion to sound in our eares, and to haue it continually by the desire of our harts. Thy Realme come to vs: in which we shall be euer in ioy and rest without trouble, & sure neuer to leese it. Thy will be done in earth as it is in heauen: as to loue all that thou louest, and to hate all that thou hatest, and that we keep euermore thy commandements. Our daily bread giue vs to say: that is to say, bread of doctrine, bread of penaunce, and bread for our bodily sustentation. And forgiue vs our sinnes, that wee haue done against thee, against our neighbours, and against our selues: semblably as we forgiue other that haue offended to vs, by wordes, on our bodies, or our goods. And suffer not that we be ouercome in temptation: that is to say, as by the diuell, the world, and the flesh. But deliuer vs from all euill workes readie done, and also them for to come. Amen.

Here followeth the Storie of the *Pater noster*.



IN the Storie here before, sheweth to simple people how this holy Prayer the Pater noster should be said to God the Father, and to God the Sonne, and to God the Holy Ghost, and to none other. The

which

which prayer containeth and taketh all that be rightfully asked of God and our Lord Jesus Christ made it there to the intent that we should haue more hope, and deuotion, and he made it on a time when he taught his Apostles, specially to make oraison. And then the disciples saide, Lorde and maister, Learne vs to pray, and then our Lord opened his holy mouth and said to his Apostles, when ye will make any prayers, after this maner as here followeth shall you beginne saying thus:

Our Father which art in Heauen halowed be thy name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespas against vs, and leade vs not into temptation. But deliuer vs from all euill. Amen.

¶ Heere after followeth the Salutation the Angell Gabriel made to the glorious virgin Marie, with the greeting of the holy woman S. Elizabeth.

Haile Mary full of grace, our Lord is with thee.

Blessed be thou of al women, and blessed be the fruit of thy womb Iesus.



Secondly, in the Booke of Iesus, the Salutation is such.

Haile Mary full of grace, our Lord is with thee, Blessed be thou among all women, and blessed be the fruit of thy womb Iesus Christ. Amen.

The Salutation of the Angell Gabriell.



IN this salutation is three mysteries. The first is the Salutation that the Aungell Gabriel made. The second is the loving commendation that S. Elizabeth made, mother to saint John Baptist. The third is the supplication that our mother holy Church maketh. And they be the fairest wordes that we can say to our Lady, that is, the Aue Maria, wherein we salute her, praise her, pray her, and speake to her. And therefore it is onely saide to her, and not to saint Katherine, nor to saint Margaret, nor to none other saint. And if then thou demaund howe thou mayest pray to other saints, I say to thee, thou must pray as our mother holie Church prayeth, in saying to saint Peter, holy saint Peter pray

¶ Here followeth the Creede as it ought to be ſaid.

I Beleeue in God the father almightie maker of heauen and earth: And in Jeſu Chriſt his onely ſonne our Lord: That was conceiued of the holy ghoſt, borne of the virgine Marie: Suffered vnder Ponce Pilate, crucified, dead and buried: Deſcended into hel and the third day aroſe from death: Aſcended into heauen, and ſitteth on the right hand of God the father omnipotent: And after ſhall come to iudge the quick & the dead: I beleeue in the holy Ghoſt: The holy Catholike Church: the communion of Saints, remiſſion of ſinnes: reſurrection of the fleſh, and the life eternall, Amen.

This Creede was made and compoſed by the twelue Apoſtles of our Lord, euery Apoſtle hauing put to his article, as is aboue ſhewed in the ſaid Creede, and our faith catholike is contained in the ſaid twelue Articles, that is, the beginning of our health, without the which none may be ſaued, ne doe nothing that is agreeable vnto God, and faith ought to bee at the heart by knowledge of God. In the mouth by confeſſion and praiſings to him, in worke, by exerciſing of his commaundements and good workes, and ſheweth them that ſo doth to haue true faith and life, that is to ſay, to ſaue them. And how well that faith in heart be good, that in the mouth alſo, neuertheleſſe the beſt is that which lieth in good workes that one doth, and is the ſame faith that lieth in the heart and mouth, for there is but one faith and one God. And this ſame Creede ought to be had and knowne of euery man and woman, hauing age competent, and vnderſtanding of reaſon, and ought to ſay it both in the morning and in the euening euery day deuoutly, for it is of right great deuotion. Therefore a good chriſtian, as ſoone as he riſeth frō his bed, and is arayed and clothed, kneeleth beſide his bed or other where, and ſaith, *Credo in Deum*, or, I beleeue in God the father almightie, as is aboue ſaide: after that the *Pater noſter* to God, and afterward recommend him to his good Angel, in making prayer vnto him ſaying, My good Angel I require thee to keep me and gouerne me. In likewiſe when he goeth to reſt at night: and ſo at the leaſt twice in the day, in the morning and in the euening.

Fourthly, in the booke of Iesu is the tenne commaundements of the Lawe, that God gaue to Moses on the Mount of Sinay, to preach and teach to the people.

Cap. xii.



¶ One God onely thou shalt loue, and worship perfitely,
By God in vaine thou shalt not sweare, nor by that hee made truely,
The Sundaies thou shalt keepe in seruing God deuoutly,
Father and mother thou shalt honour, and shalt liue longly
Manslaier thou shalt not be, in deede, ne willingly,
Lecherous thou shalt not be, of thy body, ne consentingly,
No mans goods thou shalt not steale, nor withhold faisly,
False witnesse thou shalt not beare, in any wise lyingly,
The worke of the flesh desire not, but in marriage only,
The goodes of other couet not to haue them vniustly.

FOurthly the said commandements ought to be obserued and accomplished vpon paine of euerlasting damnation of bodie and soule of them that haue the vse of reason, for without the knowledge of them conuenably we may not eschew and flie the sins, nor haue knowledge of them, nor confesse vs veritably of our sins, wherefore the ignorance of them come by desire, affection, or other malice excuseth not them that knowe them not, but accuseth and condemneth them, and therefore our Lord commaundeth them to be had in meditation in their houses and without, in sleeping and in waking, and in all workes. And thus we be holden and bound to keepe them, so that hee which neuer heard speake of them, and thinketh not to do euill if he trespas in one onelie willingly, and dieth soone after, he should be damned perdurably.

By this it appeareth that ignorance of the commandements is perillous, wherefore ech man and woman study to know them, and learne them suche as thou must giue a reckoning for, as your children, seruants, and other.

The



The fiue commaundements of the Church.

FIftly, in the booke of Jesus are the fiue commaundementes of Holy Church which ought to be kept, all them that haue vsage of reason, as they be of power. And it is said after they be of power, for that if the man or woman that may not confesse them, or receiue at Easter, or keepe the holy day commaunded. Or the fast of obligation when they haue will to doe them, and beene lawfully letted, sinne not. But euery man and woman keep them that auarice, sloth, or desire to see many pleasures, as daunces, playes, or iugglers, or dispraising of our mother holy Church be not cause that they trespasse the commandement: to the end that they runne not into daunnation, from the which keep vs the mercy of God, Amen.

Here is to be noted, that the transgression of the commaundements of holy church obligeth deadly sinne, and by continuance eternall damnation, as doth the obligation of the commandements of the lawe, of whom is spoken before: for they that heare the priests reading the commaundements in the Church on the Sundayes in the parochiall seruice time, and accomplisheth the saide commaundements, heareth God and doth his will, but all that mispraiseth the Priest and doth not their commaundementes after the ordinaunce of the Church, mispraiseth God and sinneth mortally.

Here

Hereafter followeth of the man in the ſhip, that ſheweth the vnſtableneſſe of the world. Chap. xiii.

Qui finem attendit fælix, & qui bene viuit,
Ergo quiſquis ades precor hic, ſta, perlege penſa:
Mortem præ metuens, veniam pete, cortere plara,
De reliquis cautus bone fac te crimine ſerua.



Viue mori preſtò munda ſub mente quietis,
Semita non virtus Deus, optimus anchora portus:
Fælix qui potuit tam tutam tangere portum,
Sed miſer eſt quicunque ſub peſte gehennæ.



GOd guide me right, that once I might,
Come to the port of peace,
Wine exchange make, and returne take,
That mine enemies me to cease,
One me followed, wold me haue shaloed
In the gulfe dangerous,
With worldly glose, he doth me tosse:
Among the waues perillous,
On Rases hollow, some do me follow,
Enemies me to take,
A great number, do smite me vnder,
I doubt I shall not scape.
The fiend with woe, the worlde also,
My flesh doth me trouble,
In wake and sleepe, to me they creepe,
They bid me not spare, but buy their ware,
As all worldly vanitie.
They say hope among, for to liue long,
Thus do they cumbre me:
The world doth smile, me to beguile,
And so doth the other two,
Now must I seeke, some me to keepe,
To saue me fro my foe.
I haue found one, euen God alone,
I neede none other ayde,
That by his right, put them to flight,
And made them all afraide.
He spake to me full curteously,
And proffered me full faire,
If I do well with him to dwell,
In heauen to be his heire.



Versus.

Nos sumus in hoc mundo, sicut nauis super mare,
Semper est in periculo, semper timet accubare,
Prævigilanti, nos oportet remigare:
Ne bibamus de poculo diræ mortis & amaræ:
Esto homo res fragilis curis oppressa labore,
Mortis iudicit baratri perplexa timore,
Si virtus sola tutam dat ducere vitam:
Virtus potest eternam condere famam,
Fœlicem merita faciunt non copia ream,
Grandia non ditant: dicat bene grandibus viti,

Discite nunc mortales, quàm sint mortalia vana,
Præcessere patres matres magnique parentes,
Nos sequimur paribus ad mortem palubus imus,
Vnde superbimus in terram, terra redimus,
Super non fueram, nec ero post tempore pauco,
Milia nunc putrium quorum iam multa voluptas,
Perdita fama silet, anima anxia forsitan ardet.

The mortall man liuing in this world is well compared to a ship on the sea, or on a perillous riuer, bearing rich marchandise, which if it come to their port where the marchant desireth, he shalbe happy and rich: the ship as soon as it is entred into the sea, vnto the end of her voyage, night and day is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man liuing in the world, the marchandise hee beareth is his soule, his vertues and good works, the port or hauen is death, and paradise for the good to the which who that goeth thither is soueraignly rich, the sea is the world full of sinnes. For who that assaieth for to passe it, is in perill to leese body and soule, and all his goodes, and to be drowned in the sea of hell, from the which God keepe vs, Amen.

Here followeth the field of Vertues. Chap. xiiii.

IN walking furthermore in the field of Vertues, and in the way of healthy, to come to the tower of Sapience, necessarily behoueth to loue God, for without the loue of God none may be saued, and who that will loue him, ought first to know him, for of it is knowledge one commeth to his loue, that is Charitie the soueraigne of al vertues. They knowledge God and loue him that keepe his commaundements, and they misknowe him that doe not so, to whome in the great necessitie of their deceasing, and at the day of iudgement shal misknow them and say: I know ye not, nor wot not what ye be, go ye cursed out of my company. Knowledge we then God and loue him, and if we will do thus, know we first our selues, and by the knowledge of our selues, the better we shall know God, if we bee ignorant of our selues, we shall haue no knowledge of God. To this purpose we must note one thing and know it, the thing we must note is this: Whoso knowes himselfe knowes God, and shal not be damned, whoso knoweth him not, knoweth not God, and shall not be saued: vnderstand of them that haue wit and discretion with lawful age, of which knowledge none is excused after he hath sinned deadly, to say that he was ignorant. By this appeares ignorance of him, and of God right perillous. Deadly sinne is beginning before all euill, and contrarily knowledge of God and of himselfe is soueraigne sunne & vertue, beginning of all goodnes. The seuen things that we ought to haue, are the xii. Articles of the faith, that we ought to beleeue stedfastly: also the

petiti-

petitions contained in the *Pater noster*, by the which we demaund all thinges necessarie for our health, and that we ought to hope in him, also the commandements of the lawe, and of the holie Church, which ensigneth vs what we should do, and what we should not do, and all things belonging to the same. Also if we be in the grace of our Lord or not. And howbeit that we may not know it certainely, neuertheless we may haue some coniectures, which bee good to know, and knowledge of God. Also knowledge of himselfe, by which things we may come to the true loue and charitie of God, to accomplish his commaundements and merite in the realme of heauen, wherein we shal liue perdurably. Of the three first is enough saide, that is, to know the twelue articles of the faith, in the which lieth our faith and beleefe, and the thinges that we ought to demaund of God, be contained in the *Pater noster*, wherein our hope lieth. Also the tenne commaundements of the Lawe, and of holy church, whereas charitie is shewed in such as keepe them, by probation of the loue of God, and doe his commandements and good workes. Now wil we speake of the other foure. And first of the vocation in which we be, which is the fourth thing that each man ought to know. Ech man ought to know his vocation, and the things belonging to the same be iust and honest for his health and the rest of his conscience. A good shepheard ought to knowe the Arte of sheepe keeping, and to gouerne sheepe, and leade them into pastures, and to heale them when they be sicke: and sheere them in season, to the intent that through his default no domage come to his maister. In like manner he that laboureth the corne, to know what ground were good for euery maner of graine, and ought to till the earth, and when time is to sowe, weed, reape, and thresh, so that his master may haue no domage by him. Semblably surgeon ought to know how to comfort & heale such folkes, that he hath charge of, without hiding of his art or Surgery. Consequently a marchant ought to know the vtterance of his marchandise to other with no more fraude then he would himselfe should haue. Also an aduocate or a proctor ought to know the rites and customes of places, that by their fault iustice be not peruerted. A Judge also ought to know (both the parties heard) who hath right and who hath wrong, and iudge egally after true iustice. Also a Priest or a religious man ought to know their orders and keepe them, and aboue al things ought to know the lawe of God, and teach them vnto the ignorant. And thus of all other vocations. For all them that knowe not their vocation bee not worthy to be, and liue in perill of their soules for their ignorance. The fifth that all men ought to know, is if he haue discretion and vnderstanding, to know if he be in the grace of God, or not. And howbeit right difficile, for God onely knoweth it, neuertheless we may haue conjectures that sheweth it, and and sufficient for shepheards and lay people to know, if they be in the loue of the Lord, and if they haue coniecture to be in it, therefore there ought none to repute themselues iust, but ought to humble themselues, and aske him mercy and forgiuenes that maketh sinners become iust, and none other.

Principally we ought to know this science when wee will receiue the body of Iesus Christ: for who that receiueth his grace and goodnesse receiueth his saluation, and who that receiueth him otherwise, receiueth euerlasting damnation, of the which thing euery man is iudge in himselfe of his owne conscience, and none other.

The coniectures whereby we may know if we bee in the grace of God or not. The first coniecture is when we doe trauaile for to cleanse our conscience of our soules by penaunce as much as if wee laboured to get some great good, that we be not culpable of any deadly sinne committed, or intended to be committed, nor in any sentence, then is it good coniecturing to bee in the grace of God. The second coniecture that manifesteth in like maner to be in the grace of God, is when we be more prompt and ready to good, obseruing and keeping the commaundements of God, and do all good workes that we should haue accustomed. The third coniecture is when we doe heare gladly the word of God, as sermons and good counsailers for our saluation. The fourth is when we be sorie and contrite at our heart to haue commised and done any sinne. The fift is when with good purpose and will of our selues we perseuer to keepe vs from sinne in time to come. These coniectures bee they whereby Shepheards and lay people do know if they be in the grace of God or not, as much as in them is possible to know. The first thing that euery man ought to know is God, for all men ought to know God, to accomplish his commaundement, by the which he would be loued with all thy hart, with all thy soule, and with all the force that we haue, which we may not do, if wee know him not: then hee that woulde loue God, ought to know him, and the more that they know him, the more they loue him, wherefore heereafter shall be saide how shepheards and simple people doe know him. Shepheards and simple people for to haue knowledge of God of their possibilitie considering three things. The first is, that they consider the right great riches of God, his puissaunce, his soueraigne dignitie, his soueraigne noblenesse, his soueraigne ioy and blisse. The second is, for that they consider the right noble, right great, and maruellous operations, and workes of our Lord God. And the third consideration is, for that they consider the innumerable benefits, that they haue receiued of God, and that continually euery day they receiue of him: and by these considerations, they come to his cognisance and knowledge. First to know God, Shepheards and lay people considereth his great riches, plenteous abundance of the goodnesse that hee hath, for all the treasures and riches of heauen and of the earth be his, and all goodnes he hath made, of the which he is fountaine, creatour, and maister, and distributeth them largely vnto euery creature, and he hath no neede of any other. Wherefore it behoueth to say, that he is right rich. Secondly, he is right puissant, for by his great puissaunce hee hath made heauen, earth, and the sea, with all things containing vnto them, and might vndo them, if that it were his will, vnto the which puissance all other be subiect, and trembleth before

him

him for his great excellencie. And who that woulde consider euery worke of God should find enough to maruell on. By the first of these considerations God is knowne to be right rich by gifts that hee giueth to his friendes, and by the second he is knowen right puissaunt for to venge him on his enemies. Thirdly, he is soueraignely worthy, for all the things of heauen and of earth o weth him honour and reuerence, as to their Creatour and him that made them, as we see children honour father and mother of whom they be descended by a generation, and all things be descended of God by a creation; vnto whom ought to be giuen great reuerence, and he is so worthy. Fourthly, he is soueraignely noble, for who that is soueraignely rich, puissant, and worthy, him behoueth to be soueraignely noble, but none other but God hath riches, puissance, and dignitie, as he hath, wherefore of such nobles ought to be said that he is right noble. Fiftly, he hath soueraigne ioy, for hee that is rich, puissant, worthy and right noble, is not without soueraigne ioy, and this ioy is full of goodnesse, and ought to be our felicitie, to the which wee hope to come. That is to know and see God in his soueraigne ioy and gladnesse, for to haue with him eternall ioy that euer shall dure. This is the first consideration of God that Shepheards and other simple people ought to haue. Secondly, for to knowe God considering his great noblenesse and maruellous workes, the bountie and the beautie of the things that he hath made, for it is commonly said: A workeman is knowen by his worke. Knowledge we then the worke of God, and knowledge we that his beautie and bountie shines in the operations that he hath made, which if they be faire and good, the workeman that hath made them must needes be faire and good without comparison more than any thing that he hath made. Be it considered of the heauens and the things therein set, what noble and maruellous worke, howe may one consider their excellencie and bountie. Be it considered also as we may of the earth the right noble and maruellous workes of God, the gold, the siluer, and al maner of mettalls, and precious stones in it, the fruits that it beareth, the trees, the beasles that it sustaineth, and of the bountie that it nourisheth.

Be it in like manner considered of the Sea, the riuers, and the fish nourished in them. The weather, the elements, the ayre, the winds, and the birds that flieth in them, and all the vsage and seruice of man. And consider the workman that of his puissance hath al made, and by his sapience hath right well ordered his workes, and gouerneth them by his great bountie, and by this maner we may know God, as shepheards and simple folkes in considering his workes. Thirdly, for to know God, consider the great benefites that we receiue daily of him, which may not be numbred for their great multitude, nor spoken of for their noblenesse and dignitie, Albeit in their hearts be fire principally noted: for the which an other Sheepeheard giuing praises to God saide in this manner: Lorde God I know that thou hast endued me with thy infinite benefits by thy great bountie. First the benefite of my cre-

ation. by the which thou madest me a reasonable man vnto thy image and si-
militude, giuing me body and soule, and rayment to clothe mee. Lorde thou
hast giuen me my wits of nature, vnderstanding for to gouerne my life, my
health, my beauty, my strength, and my science for to get my liuing honestly.
I yeelde to thee graces and great thankes. Secondly, Lorde I knowe the
goodnes of my redemption, how by thy misericordious pittie, thou boughtst
me dearely by the effusion of thy most pretious bloud, paines, and torments,
that for me thou hast suffered, and finally indured death, thou hast giuen me
thy body, thy soule, and thy life, to the ende to keepe mee from damnation:
wherefore humbly I yeelde to thee graces and great thankes. Thirdly, O
Lord I know the goodnes of my vocation, how of thy great grace thou hast
called me againe, for to inherite thy eternall benediction, and also thou hast
giuen vnto me faith and knowledge of thine owne selfe, as baptisme and all
the other sacraments, that none intendment, may comprise their noblenesse,
and dignitie, and that so many times hath pardoned me of my sinnes. Lord
I know that this is to me a singular gift, that thou hast not giuen to them
which haue no knowledge of thee, whereof I am more beholding, and hum-
bly bound, I yeelde thee graces and thankes. Fourthly, Lord I knowledge
that thou hast giuen me this world and the things that be therein made for
thy seruice and vse, the office, the benefite, and the dignitie in which I am,
for sir I beare your similitude and image which is reputed right worthy and
noble, whereof humbly I yeeld to thee graces and thanks. Fiftly, Lord thou
hast giuen me the skie and his faire ornaments, the Sunne, the Moone, and
the Starres, that the day and night serueth me, giuing brightnesse and light
without to be recompenced of me wherof I yeeld to thee graces and thanks.
Sixtly, Lord I knowledge that thou hast made Paradise ready for to giue
me, where I shall liue with thee in ioyes wythout end, if I doe thy wil, and
keepe thy commaundements. and also I knowledge thy other infinit good-
nesse each day to me doone by thy bountie, the which enligneth me to know
my God, my Sauiour and Redeemer, wherefore I humbly giue thanks to
thee. By these considerations shepheards and simple peop'e contempleth the
bountie of God, and the benefites that they receaue of him. And knowe wee
him, and be wee not in great knowledge of his benefites in yeelding thankes
and praisyngs to him, and recompence of your goodes in giuing to poore
folkes for his sake, for Ingratitude is a villaine sinne that much displeaseth
God. The vii. and the laste thinge that each man ought to knowe, that is to
knowe him selfe, for it is the best meane for to come vnto the knowledge of
God, and for to make his saluation, so to know himselfe first. Diuers folke
know manie things that know not him selfe, to whome should profite more
to know them selfe, then all things in the world. They that know the things
of the worlde loueth them, seeketh them, and keepeth them and know not, ne
loue not, ne praise not, ne kepeth not God in likewise, for they know him not
what profiteth man to win all the world, and leeseth him selfe to be damned.

Better

Better it were for him to leese all the world, if it were his, if hee knew himselfe to be saued. Shepheards say, that the needfull beginning of his saluation is to know himselfe, and contrariwise ignorance of himselfe is the beginning of damnation, and of all euill that may befall vnto him.

A question of a maister shepheard to a simple shepheard, to weete how he knew himselfe, and he said: Shepheard, tel me how thou knowest thy selfe, what art thou answer to me? And he saide. I know my selfe, for I am a christian and a shepheard, What is it to be a shepheard? and he answered vnto that, thou askest what man is. I say that man is a substance composed of body and soule. The body is mortall and made of earth as beasts be, but the soule is made of spirituall matter as angels be immortall. My body is come of abhominable sinne, and as a sacke full of durt and filth, and meate for wormes, my beginning was vile, my life is paine, labour, feare, and in subiection to death, and my end shall be wofull, but my soule is created of God noble and worthily to his owne image and semblance after the angells, the fairest of all creatures, by Baptisme and by faith is made his daughter, his spouse, her heire of his realme, that is Paradise, and for her nobleneſſe and dignitie ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordained and will that it be so: and who that dooth otherwise, and preferreth his body before his soule, leeseth the vsage of reason, and maketh himselfe semblable vnto beasts, descending from noble dignitie into miserable seruitude of sensualitie, by the which it is gouerned, so that I knowe my selfe man.

Secondly, hee demaundeth what manner of thing it is to be a christian? I aunswere, in mine vnderstanding, that to be a christian man, is to be baptized or christned, and follow Jesus Christ, of whome we be said Christians for to be baptised, and not to follow him, for to folow him, and not to be baptised, saueth not man, and therfore when we receiue baptisme, we renounce the deuill and all his pompes, and we make promise for to follow Christ our Redeemer when we say (we will be baptised.) And who that keepeth this promise hath the very name of a christian man: and who that keepeth it not is a sinner and a lier to God, and seruant to the deuill, and is no more a christian than a dead man, or a painting on a wall, we say that is a man. Heere demaundeth the maister shepheard in how many thinges the christian man ought to follow Christ, for to accomplish the promise of Baptisme? The simple Shepheard answereth: I say in sixe thinges. The first is cleanenesse of conscience, for there is nothing more pleasant and acceptable vnto God than a cleane conscience: and it wilbe made cleane in two maners, one is by baptisme when we receiue it, and the other by patience, that is, contrition of heart, confession of mouth, satisfaction of worke, & then when we be cleane we be pleasaunt vnto Christ, which with the water of his mercie cleanseth the sinners that doe penance, and maketh them fayre. The second thing in the which wee ought to follow Christ, is humilitie, at the example of him,

Lord of all the world, which humbled him to take our humanitie, & became mortall that was immortall liue in pouertie with vs, beare opprobrie & pain, and finally suffer to be crucified. Thus the Christian man ensuing him, ought to meeke himselfe. The third thing is to hold and loue truth, and specially e three truths. The first truth is to know our selfe, for we be mortall and sinfull, and who that dieth in sinne, shalbe damned: and this truth withholdeth sinne, and exhorteth the sinner to doo penaunce and amend. The second truth is of temporall goods, for they be transitorie and must be left: and this truth dispraiseth them to desire the heauenly goods that bee eternall. The third truth is of God, which is the ioy that all Christian men ought to desire: and this truth draweth the Christian man to loue, and inuiteth him to doo good workes, for to merit the ioyes of Paradice. The fourth thing wherein euerie man ought to follow Jesu Christ, is patience in aduersitie, and in the spirite of life by penance: confirming of our selues in the state of Jesu Christ, of whom the life was all in paine and pouertie, which he indured for vs. The fifth is in compassion of the poore, to the example of Jesu Christ, that by his mercie healed the poore of all corporall infirmities, & the sinners of all ghostly sicknes, and we by compassion ought to giue of our goods to poore folke, and comfort them bodily and ghostly. The sixt thing wherein the Christian man ought to follow Jesu Christ, is dolour, deuotion, charitie: in contemplation of the mysteries of his Natiuitie, of his Death and Passion, of his Resurrection, of his Ascension, and of his aduauncing to the Judgement, that often times ought to be in our heart by holy meditations. And as to the last, what thing a shepheard is? I say that it is the knowledge of my vocation, as each hath his, as afore is said, and also to know the transgressions of al these foresaid things, how manie times in each we haue transgressed, for manie times we haue offended God, and who that taketh heed shall finde omissions & offences without number, the which knowen, we ought to doubt and eschew, and doo penaunce. And thus it is as I know man is Christen and Shepheard.

The Ballad of a Wiseman.
Chap. xv.

I know that God hath turned me,
And made me to his likeneg,
I know that he hath giuen to me truly,
Soule and bodie, wit & knowledge iwis:
I know that by rightwise true balance,
After my deeds iudged shall I bee:
I know much, but I wote not the variance,
To vnderstand whereof commeth my folly.



I know full well that I shall dye,
And yet my life amend not I.
I know in what pouertie,
Borne a childe this earth aboue:
I know that God hath lent to me
Abundance of goods to my behoue.
I know that riches cannot me saue,
And with me I shall beare none away,
I know the more good that I haue
The lother I shall be to dye:
I know all this faithfully,
And yet my life amend not I.
I know that I haue passed
Great part of my dayes with ioy and pleasance,
I know that I haue gathered
Sinnes, and also doo little penance:
I know that by ignorance
To excuse me there is no arte,
I know full well a time shall be
When my soule shall depart,
That I shall wish that I had mended mee:
I know there is no remedie,
Therefore my life amend will I.



Heere followeth the Ballad of the Woman Shepheard: the which Ballad is verie necessarie and profitable to looke vpon.

Chap. xvi.

IN considering my poore humanitie,
About the earth borne with great weeping
I consider my fragilitie
My hart is ouerpresst with sinning
I consider death will come verely
To take my life, but the houre wot not I.
I consider the deuill doth watch me,
The worlde and the flesh on me warreth straitly,
I consider that mine enimies they be three
That would deliuer me from death to death.
I consider the many tribulations
Of this worlde, whereof the life is not cleane

I con-



I conſider an hundred thouſand paſſions,
That we poore creatures dayly fall in,
I conſider the longer I liue the worſe I am,
Wherefore my conſcience crieth out on me,
I conſider for ſin ſome be damned as the booke ſaith,
Which ſhal euer be deliuered fro death to death,
I conſider that wormes ſhall eate me,
Wy ſorrowfull body, this is credible,
I conſider that ſinners ſhall be,
At the iudgement of God moſt dreadable:
O Lord Chriſt aboue all thing moſt delectable,
Haue mercie on me at the dreadfull day,
That ſhall be ſo marueilous and doutable,
Which my poore ſoule greatly doth fray,
In you that I put my truſt and faith,
To ſaue me that I go not from death to death.

The ſong of Death to al chriſten people.
Chap. xvii.



Though my picture be not to your pleaſance,
And if ye thinke that it be dreadable,

Take



Take in worth, for surely in substance
The sight of it may to you be profitable,
There is no way also more doutable:
Therefore learne, know your selfe and see,
Looke how I am, and thus shall you be,
And take heede of thy selfe, in aduenture reade I.
For Adams apple we must all die,
Alas worldly people beholde my maner,
Sometime I liued with beauteous visage,
Mine eyen be gone I haue two holes here,
I am meate for wormes in this passage:
Take heede of wealth while ye haue the vsage,
For as I am thou shalt come to dust,
Holed as a thimble, what shall thee aduance?
Nought but thy faith, thou maist me trust,
All with my likenesse ye must all daunce,
The time that I was in this world liuing,
I was honoured with lowe and hie,
But I keepe not my conscience cleane from sinning,
Therefore now I doe it deare abie,
Loe what auaileth couetise, pride and enuy,
They be the brands that doe bren in hell:
Trust not to your friends when you be dead reade I,
Nor your executors few doth well,
But do for thy selfe or euer thou die,
And remember while thou art liuing,
That God blessed all thing without nay,
Except sinne, as recordeth writing,
The Deuill cannot claime thee but by sinne I say,
Amend therefore betime, and go the right way,
I would that I might haue but one houre or two
To do penance in, or halfe a day,
But while I liued I did none do,
But now my debts I doe truely pay:
Thou man I do giue better counsell to thee,
If that thou wilt doe after it,
Than euer any that was shewed to me,
Thou art halfe warned, thinke on thy pit,
And chuse of two wayes which thou wilt flit,
To ioy or paine one of the two,
In wealth or woe for euer to sit:
Now at thine owne choice thou maist goe,
For God hath not giuen thee free will,
Now chuse thee whether thou wilt do good or ill.





Hereafter followeth the ten commandements of the Deuill.



WHoso will do my commaundements
And keepe them well and sure,
Shall haue in hell great torments
That euermore shall endure.
Thou shalt not feare God nor think of his good-
To dawnne thy soule blaspheme God and his saints, (nesse
Euermore thine owne will be fast doing,
Deceiue men and women, and euer be swearing,
Be drunken hardly vpon the holy day,
And cause other to sinne if thou may:
Father nor mother looke thou loue nor dread,
Nor help them neuer, though they haue neede,
Hate thy neighbour, and hurt him by enuy,
Murther and shead mans bloud hardely,
Forgue no man but be all vengeable,
Be lecherous in deede, and in touching delectable,
Breake thy wedlocke and spare not,

And

And to deceiue other by falshoode care not,
The goodes of other thou shalt holde falsely,
And yelde it no more though they speake courteously,
Company often with women, and tempt them to sinne,
Desire thy neighbours wife, and his goodes to be thine,
Do thus hardly and care not therefore,
And thou shalt dwell with me in hell euermore,
Thou shalt lie in frost and fire, with sickenes and hunger,
And in a thousand peeces thou shalt be torne asunder,
Yet thou shalt die euer, and neuer be dead,
Thy meate shall be toades, and thy drinke boyling lead,
Take no thought for the bloud that God for thee shed,
And to my kingdome thou shalt be strait led.





Heere followeth the rewarde of them that keepe theſe commaundements aforeſaid.

IN hell is great mourning,
Great trouble of crying,
Or thunder and noyſes roaring,
With great plenty of wilde fier,
Beating with great ſtrokes like gunnes,
With great froſt and water running,
And after that a bitter winde comes,
Which goeth through the ſoules with ire,
There is both thirſt and hunger,
Fiends with hookes pulleth their fleſh,
They fight and curſe, and each other redeemes,
With the ſight of the deuilles dreadable,
There is ſhame and confuſion,
Remorce of conſcience for euill liuing,
They curſe themſelues with great crying,
In ſtinke and ſmoke euermore lying,
With other great paines innumerable.

Man looke that thou beware,
I do ſmite all at vnware.



It is written in the Apocalips that ſaint Iohn ſawe an horſe of a pale colour, on the which horſe ſate death, and a hell following the horſe. The horſe ſignifieth the ſinner that hath a pale colour, for the infirmitie of ſinne, and beareth Death, for ſinne is death to the ſoule, and hell followeth to inglut and ſwallow him if he die impenitent.

Chap, xix.

ABoue this horſe blacke and hideous,
Death I am that fiercely doth ſit,
There is no faireneſſe but ſight tedious,
All gay colours I do hit,
My horſe runneth by dales and hilles,
And many he ſmiteth dead and killes,



In my trap I take some by euery way,
By townes and castles I take my rent,
I will not respite one an houre of a day,
Before me they must needes be present,
I slay all with my mortall knife,
And of duety I take the life,
Hell knoweth well my killing,
I sleepe neuer but wake and warke,
It followeth me euer running,
With my dart I slay weake and starke,
A great number it hath of me,
Paradise hath not the fourth parte,
Scant the tenth part wrong hath hee,
I cause many to sigh at the heart,
Beware, for I giue no warning,
Come at once when I doe knocke or call,
For if thy booke be not sure of reckoning,
Thou shalt to hell, body, soule and all.

Hereafter followeth how euery Estate should order himselfe in his degree. Chap. xx.





Of a King.

THe imperiall might of a Kings maiestie,
On foure pillers grounded is gouernance,
First do right, iustice, and equitie,
To poore and rich both in a ballance,
Then his regal might shal further and aduance
Him to be liberall with force and humanitie,
And after victorie haue mercie and pittie.

Of a Bishop.

O ye halfe gods flouring in prudence,
Ye Bishops with your deuout pastoralitie,
Teach the people with delicate eloquence,
Annoint your flocke with Christes diuinitie,
Feede the poore people with hospitalitie,
Be meeke and chaste in this militant church,
Do first your selfe well example of your wurch.

Of Knights.

O ye knights refulgent in fortitude,
With labour and trauell to get loose nobly,
Fight for the poore commons that be poore and rude,
And if neede be, for the church thou die,
Loue trueth, hate wrong and villany,
Appease the people by the magnificence,
And vnto women be a shield of defence.

Of Iudges.

O ye Iudges gouerning the lawe,
Let not your hands be annointed with meede,
Saue all true men, rebels hang and drawe,
To auoyde fauour, let righteousnesse proceede,
For a good name is better than riches indeede,
Some say that lawes trueth is put downe,
And therfore loue and charitie is out of towne.

Of Marchants.

O ye Marchants that neuer say ho,
Of lucrous winning, ye haue great pleasure,
Let conscience guide you where euer ye go,
Vnto all men giue you weight and measure,
Deceiue no man, of falshoode take no cure,
Sweare none othes, people to beguile,
All sleight and vsurie from you exile.



Of Maisters.

O ye maisters and housholders all,
That haue seruants vnder your cure,
Put them to labour whatsoeuer befall,
And let the yong folke of awe be in vre,
After their age intreate ech creature,
Seruants wages pay ye well and euen,
If ye do not, it crieth vengeance to heauen.

Of all women.

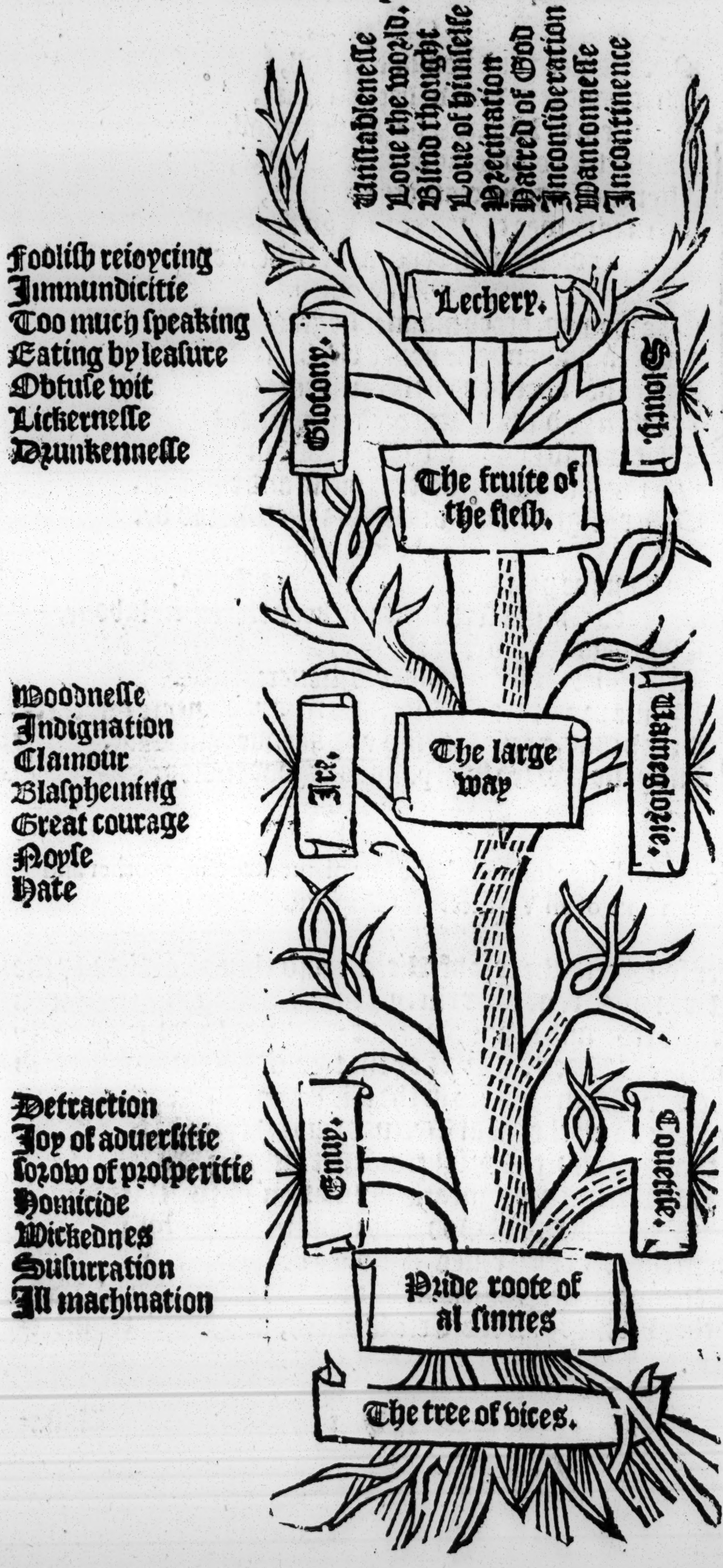
O ye women, of ech manner degree,
To your husbands be neuer disobedient,
Desire not aboue them the soueraigntie,
For then ye do as Lucifer did incontinent,
That would be aboue the hie God omnipotent,
Shamefastnesse dread, cleannesse and chastitie,
Of very right all these in womanhed should be.

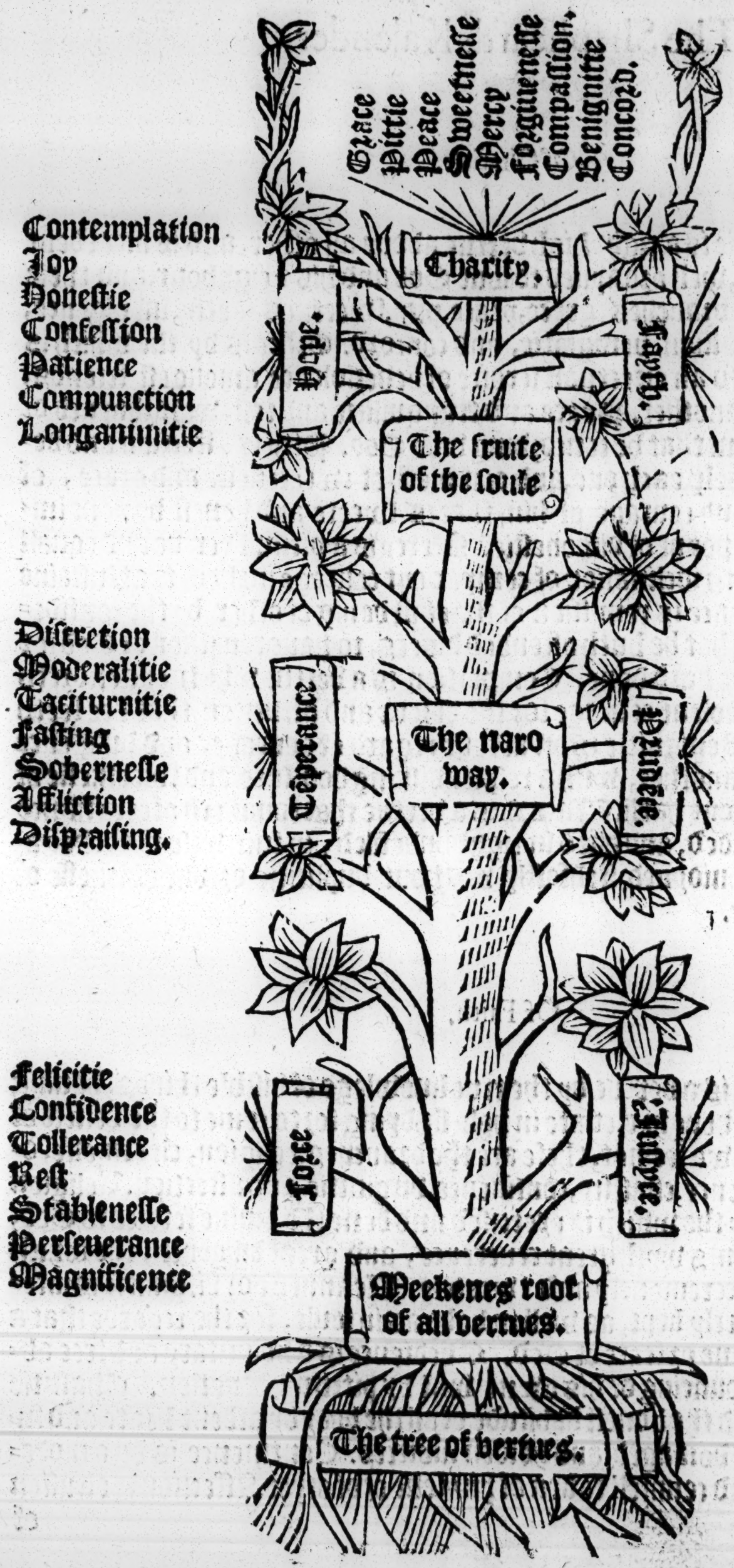
The generality.

Go home ye parsons and couch not in Court,
Go teach Christs seruants and keep thy owne labour,
Thou niggard sow out thy hoorde
In household, and be none extortioner:
Monke pray, preach Frier, Marchant go neere and farre:
Dread God, keepe his law, and honour your king,
And your reward shall ye haue at your ending.

Of the tree of Vices: and after followeth the tree of meekenesse, mother and roote of all Vertues. Chap. xii.

HEreafter followeth the tree of Vices: and then after that is the ree of Vertu e set, that after euery sinne beholding, they may look on it as a mirror, and take of the fruit of spiritual refection, and fly the dead tree of Vices. For after the tree of Vertues followeth the signification of euery Vertue named in the said tree of Vertues: and first is Humilitie or meekenesse mother of al Vertues, and roote of the tree, which when it is stedfast the tree standeth vpright, and if it faile, the tree falles with all his branches. Humilitie is a voluntarie inclination of the thought and corage, comming of the knowledge of God, and it hath seuen principal branches, that constitueth the tree of Vertues, and they be these, Charitie, Faith, Hope, Prudence, Attemperance, Justice, and Force, and out of euery of them commeth diuerse other vertues, as the Tree sheweth, and is declared afterward compendiously.


Unstablenesse
Loue the world.
Blind thought
Loue of himselfe
Dezcination
Hatred of God
Inconsideration
Wantonnesse
Incontinence
Foolish reioycing
Immundicitie
Too much speaking
Eating by leasure
Obtuse wit
Lickernesse
Dzunkennesse
Lechery.
Gluttony.
Sloth.
The fruite of the flesh.
Idlenesse
Vagation
Pusillanimitie
Erre in the faith
Tristesse
Omission
Dispaire
Woodnesse
Indignation
Clamour
Blaspheming
Great courage
Noyse
Hate
Ire.
The large way
Vainglorie.
Singularitie
Discord
Inobedience
Presumption
Boasting
Obstination
Hypocrisie
Detraction
Joy of aduersitie
Sorow of prosperitie
Homicide
Wickednes
Sulurration
Ill machination
Enuy.
Couetise.
Theft
Deceiuing
Forswearing
Usurie
Rapine
Treason
Symonie
Pride roote of al sinnes
The tree of vices.



Contemplation
Ioy
Honestie
Confession
Patience
Compunction
Longanimitie

Religion
Cleannesse
Obedience
Chastitie
Continence
Affection
Virginitie.

Discretion
Moderalitie
Taciturnitie
Fasting
Sobernesse
Affliction
Dispraising.

Dread of God
Counsaile
Memory
Intelligence
Prouidence
Deliberation
Reason.

Felicitie
Confidence
Tollerance
Rest
Stablenesse
Perseuerance
Magnificence

Lawe
Streighnesse
Equitie
Correction
Obseruance
Iudgement
Veritie.

Of Charitie.

Charitie is a right high vertue aboue all other, and is an ardent desire, well ordayned to loue God and his neighbour, and these be the branches, grace, peace, pity, sweetnes, mercy, indulgence, compassion, benignitie, and concord. Grace is by the which is shewed an effectuall seruice of beneuolence amongest friends, from one friend to another. Peace and tranquilitie and rest, wel ordayned of the courages of them that be concording vnto God. Pity is affection and desire to succour and help each one, and commeth of sweetenesse and grace, of benigne thought and courage of him that is sweete and honest by none improbite, ne by any poynt of dishonestie. Mercy is a pitifull vertue and equall dignation to al, with inclination of compacient courage in them that sustaine affliction. Indulgence is remission of the euill doing of other, by the consideration of himselfe, that he hath offended diuers, to haue remission of God for the offences that he hath done. Compassion is a vertue which engendreth an affection or condolent courage for the dolour and affliction that hee seeth in his neighbour. Benignitie is an ardent regard of courage, and dilligence from one friend to another, with a resplendishing douloure and sweetnesse of good maners that one hath. Concord is a vertue that commeth of couenance of courages concorded, and alied in right vndefiled, in such wise that they abide vnited and conioyned stedfastly without duplicitie or vnstablenesse of thought or courage.

Of Faith.

Faith is a vertue by the true knowlege of visible things, hauing his thought eleuate in holy studying for to come to the beliefe of that we see not, these are the branches: religion, cleannesse, obedience, chastity, continence, virginitie, and affection. Religion is by the which is exercised and done the diuine seruice to God, and vnto his Saints with great reuerence, and great diligence, the which seruices are done ceremonely and sweetely. Cleannesse or virginitie is integrate well and purely kept, as well in body as in soule, for the regarde that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne will by pittifull deuotion. Chastitie is cleanelinesse and the honest habitude of all the body by ardent heate and furiositie of vices so domaged and holden subiects. Continence is by a moderation of aduise and counsell taken of himselfe or of other. Affection is effusion

of

of pittifull loue to his neighbour, comming of a reioycing conceiued of good faith in them that they loue. Liberalitie is a vertue by the which the liberall courage is not kept by any maner of couetise, for doing plenteous largition of his goodes without excesse, but moderately to them that haue neede.

Of Hope.

HOpe is a mouing of courage, abiding steadfastly to take, and haue the things that a man appetiteth and desireth, the braunches of which are contemplation ioy, honesty, confession, patience, compunction and longanimitie. Contemplation is the death and destruction of carnal affections, by an interior reioycing of thought, eleuate to comprise high things. Joy is iocunditie spirituall comming of the contemptment of the things present and worldly. Honestie is a shame by the which a man yeeldeth himselfe humble toward euery man, of the which commeth a laudable profite, wyth faire custome and honestie. Confession is that by which the secret sickenesse of the soule is reuelate and shewed vnto the Confessor to the praising of God, with hope to haue mercie. Patience is will, and inseparable sufferance of aduersary and contrary things for hope of eternal glorie we desire to haue. Compunction is a dolour of great value, sighing for feare of the compunction diuine, or for loue of the payment that we abide. Longanimitie is infatigable will to accomplish the holy and iust desires that a man hath in his thought.

Of Prudence.

PRudence is dilligent keeping of himselfe with discreete prouidence, to know and discerne which is good, and which is bad, and the branches are these: feare of God, counsell, memorie, intelligence, prouidence, and deliberation. Feare of God is a diligent keeping, that wakeneth on a man by faith and good maners of the diuine commandements. Counsel is a subtil regard of thoughts, that the causes of such things that a man would doe, or that a man hath in gouernaunce, be well examined and brought about. Memorie is a representation imaginatiue by regarde of the thought of things preterities and passed that a man hath seene and doone, or heard recounted and tolde. Intelligence is to dispose by viuacitie reasonable or euidently the state of the time present, or of the things that be now. Prouidence is that by which a

a man gathereth in him the aduenement of the things to come, by prudent subtiltie and regard of the things passed. Deliberation is a consideration repleniſhed of maturitie and eſperaunce before the beginning of ſuch things as one hath delibered and purpoſed to do or make.

Of Attemperance.

Attemperance is a ſtedfaſt and a diſcreete domination of reaſon againſt the impiteous moouings of the courage in things illicity and vnlawfull, and theſe be his branches, Diſcretion, Moralitie, Taciturnitie, Faſting, Soberneſſe, Affliction, and diſpraiſing of the world. Diſcretion is a reaſon prouided and aſſured, and moderate of the humane mouings, to iudge and diſcerne the cauſe of al thing. Moralitie is to be tempered and ruled iuſtly and ſweetely, by the maners of them with whom they be conuerſant, keeping alwayes the vertue of nature. Taciturnity is to attemper himſelfe of inutile and diſhoneſt wordes, of the which vertue commeth a fruitfull reſt vnto him that himſelfe modereth. Faſting is a vertue of diſcreet abſtinence that a man keepeth, ordained to wake and keepe the ſanctified things interiors. Soberneſſe is a vertue pure and immaculate, attemperance of the one party and of the other of man, that is, of the body and ſoule. Affliction of body is it by the which the ſeedes of the wanton wilfull thoughts, by diſcreete chaſtilings be oppreſſed. Diſpraiſing of the world is amorous loue, that a man or a woman hath to the ſpirituall things comming, and hauing no regarde to the caduke things and tranſitories of this world.

Of Iuſtice.

Iuſtice is a vertue whereby grace of communitie is vpholden, and the dignity of euery perſon is obſerued and their own yeelded, and the branches be theſe. Law, Streightneſſe, Equitie, Correction, Obſeruance, Judgement, and Veritie. Lawe is by the which all lawfull thinges be commaunded to be done, and to defend all thing that ought not to be done. Streightneſſe is by which inridike vengeance is prohibite, and ſtraitly is exerciſed iuſtice to the tranſgreſſors that haue offended. Equity is a right worthy retribution of merite to the ballance of Juſtice right wiſely and iuſtly thought. Correction is for to inhabite and defend by the bridle of reaſon all errours, if any be accuſtomed for to do any euill. Obſeruaunce of ſweating is a Juſtice to conſtraine anie noyſible

noysible transgression of lawe or customes provulged to the people. Judgement is by the which after the merites or demerites of any persons heard, is that he haue torment, or suffer death for his euill doing, or guerdon and reward for his benefites. Veritie is that by the which any sayings or doings be recited or shewed by approoueable reason wythout to adiust, diminish, or to make it any otherwise than it is.

Of Force.

FOrce or for to haue a sure and stedfast courage among the aduersities of labours and perills that may happen to come, or into the which a person may fall. The branches be these: Magnificence, Confidence, Tolerance, Rest, Stablenes, Perseuerance, and Reason. Magnificence is a ioyous cleerenesse of courage, administring thinges laudable and magnificenciall, that is to say, hie or great. Confidence is to arrest and hold strongly his thought and his courage, by vnmoueable constance among such things as be aduerse and contrary. Tolerance is quotidianly, or daily suffering and bearing the strange improbites and molesties, that is to say, persecutions, oppробries, and iniuries that other folke doth. Rest is a vertue by the which a sikernesse is giuen vnto the thought of contempinent of the vnstablenesse of transitorie things and worldly vanities. Stablenesse is to haue the thought or courage stedfast and sure without casting it on diuers things by any varying or changing of time or places. Perseuerance is a vertue that establisheth and confirmeth the corage by a perfection of vertues that is in a man, and be perfite by force of longanimitie. Reason is a vertue by the which a man commaundeth to do such things as be concealed and deliuered for to come to the end, which a man knoweth to be good and vtile to be done and had.

Here endeth the floure of vertues, and how they be named and signifyed in the tree figured.

¶ How Shepheards by calculation and speculation know the twelue Signes in reigning and domining on the twelue parts of mans body, and which bee good for letting of bloud, and which be indifferent or euill for the same. Chap. xxii.



Some Shepheards say that man is a little world by himselfe, for the likenesses and similitudes he hath of the great world, which is the aggregation of the nine skies, foure elements, and all things in them contained. First a man hath such a likenesse in the first mobile, that is the soueraigne skie, and principall parts of the world. For like as in his first mobile the zodiake is diuided in twelue partes, by the twelue signes, so man is diuided into xii parts, and holdeth of the signes, euery part of his signe, as this fygure sheweth. The signes be these, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Of the which, three be of the nature of the fire, that is, Aries, Leo, and Sagittarius. Three of the nature of the ayre, Gemini, Libra, and Aquarius. Three of the nature of water, Cancer, Scorpio, and Pisces. Three of the nature of earth, Taurus, Virgo, and Capricornus. The first, that is, Aries gouerneth the head and the face of man, Taurus the necke and the throatebole, Gemini the shoulders, the armes, and handes, Cancer the breast, sides, milt, and lites, Leo the stomacke, the heart, and the backe, Virgo the belly, and the entrals, Libra, the nauill, the grains and the partes vnder the braunches, Scorpio the priuy partes, the genitalls, the bladder, and the fundement, Sagittarius, the thighes only, Capricornus the knees onely, also Aquarius the legs, and from the knees to the heeles, and ancles, and Pisces hath the feete in his dominion. A man ought not to make incision, ne touch with yron the member gouerned of any signe the day that the moone is in it, for feare of the great effusion of bloud that might happen, ne when the sunne is in it, for the danger and perill that might ensue.

¶ Hereafter followeth the nature of the xii. Signes.

ARies is good for blood letting when the Moone is in it, saue in the parte that it domineth.

Aries

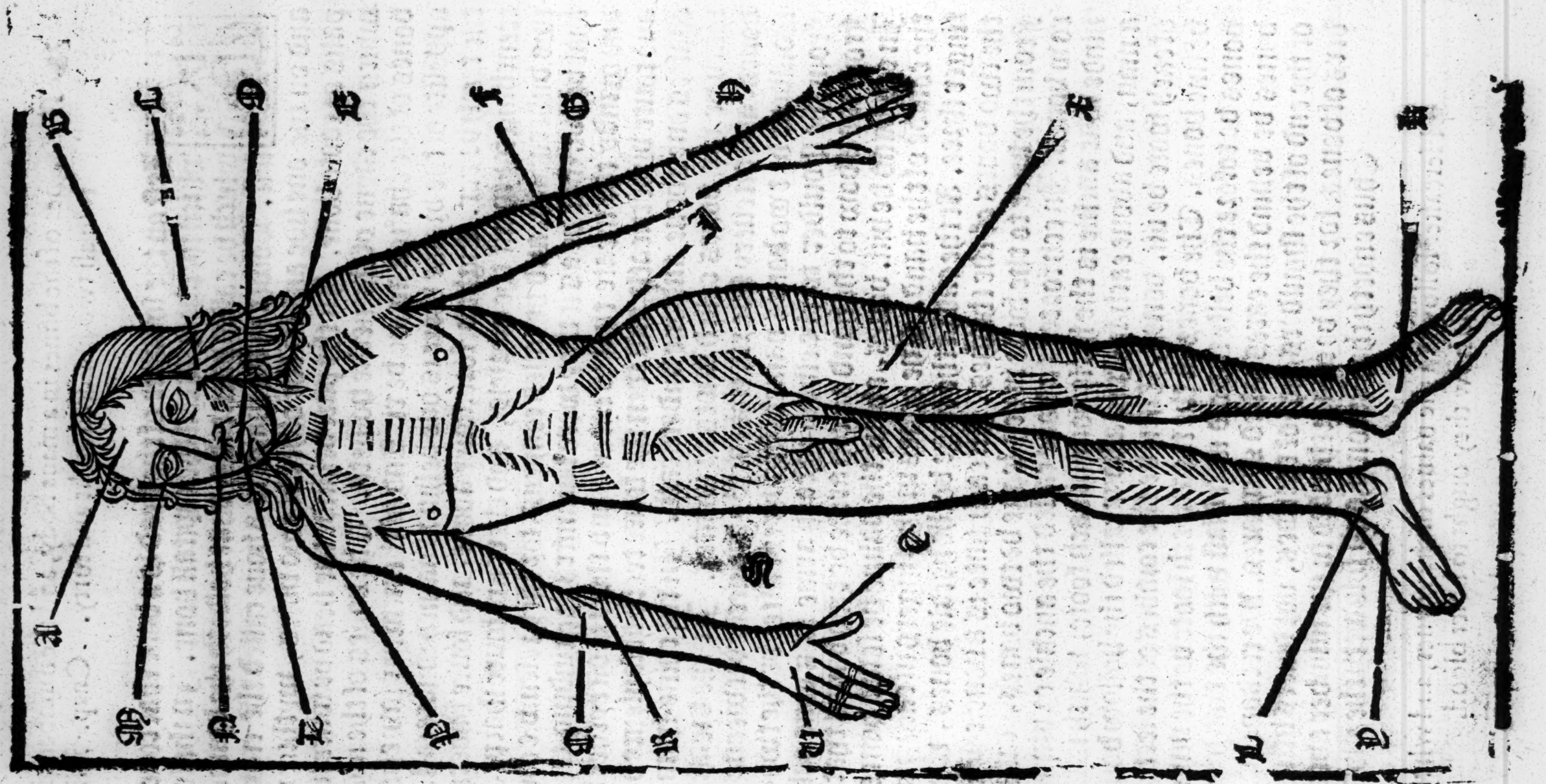
The names of the bones in a mans body, and the number of them, which is in all two hundred eight and forty. Chap. xiiii.

FIrst on the sommer of the head is a bone that couereth the braine, which Shepheards call the capitall bone. In the scul be two bones which be called parietalls, that holdeth the braine close and steadfast. Lower in the braine is a bone called the crowne of the head, and on the one side and on the other be two holes, wythin the which is the palis or roofe bone. In the part behinde the head be foure like bones, to the which the chyne of the necke holdeth. The bones of the nose be two. The bones of the chaftes aboue be xi. And of the nether iawe be two. Aboue the opposite of the braine there is one behinde named colacerall. The bones of the teeth be xxx. Eight before, foure aboue, and foure vnderneath, sharp and trenching for to cut the meates, and there are foure sharpe, two aboue, and two vnderneath, and be called conyens, for they resemble conies teeth. After that be xvi. that be as it they were hammers or grinding teeth, for they chaw and grinde the meate that is eaten: and there is on eyther side toure aboue and foure vnderneath, and then the foure teeth of sapience on each side of the chaftes one aboue and one vndetneath. In the chine from the head downward be xxx. bones called knots or ioyntes. In the breast afore bee seauen bones, and on euery side xii. ribbes. By the necke betweene the head and the shoulders be two bones named the sheres. After be the two shoulder blades. From the shoulder to the elbow in each arme is a bone called the adiutor. From the elbow to the hand on ech arme be two bones that be called cannes In ech hand be viii. bones, aboue the palme be foure bones which be called the combe of the hand. The bones in the fingers in each hand be xv. in euery finger three. At the end of the ridge be the hockle bones, whereto be fastened the two bones of the thighes. In each knee is a bone called the knee plate. From the knee to the foote in ech legge be two bones, called cannes or marow bones. In ech foote is a bone called the anckle or pinne of the foote, behinde that anckle is the heele bone in each foote, which is the lowest part of a man, and aboue each foote is a bone called the hollow bone. In the plant of each foote be iiii. bones. Then be the combes of the feete, in each of which be fiue bones. The bones in the toes in ech foote be the number of xiiii. Two bones be tofore the belly to hold it stedfast with the two branches. And two bones be behind the eares called Oculares. We reckon not the tender bones of the end of the shoulders, nor of the sides, nor diuers little gristles and spelders of bones, for they be comprehended in the number aboue saide.

Thus endeth the Anotomy, and foloweth the Flubotomy.

Hereafter followeth the names of the veynes, and where they rest, and how they ought to be let blood.

We



WE may vnderstand by this fygure the number of the veynes, and the places of a mans body where they be, and how they ought to be let blood, and no where else, so that it be a naturall day for blood letting, that the moone be not new, ne at the full, ne in quarter, and that it be in any signe before named good for bleeding, but if such signe were it that domineth the member, of the which blood should be letten, for then it ought not for to be touched, ne that it be the signe of the sunne.

¶ The names of the places where the veines be are shewed by the letters set in the Margent at the beginning of the matter, as in the Picture.

A The veyne in the middes of the forehead would be let bloud for the ache and paine of the head, and for feuers litargy, and for the megrime.

B Aboue the two eares behinde is two veines which are let bloud to giue cleare vnderstanding, and vertue of light hearing, and for thicke breath, and for doubt of mezelry.

C In the temples are two veyns called the artires, for that they pant, the which are let bloud to diminish and take away the great replexion and abundance of bloud that is in the braine, that might annoy the head, and the eyes, and it is good against the gowt, megrime, and diuers other accidents that may come to the head.

D Under the tung is two veines that are let bloud for a sickneſſe called the Sequanny, and against the swelling and apostumes of the throat, and against the Equinancy, by which a man might dye sodainely for default of such bleeding.

E In the necke are two veines called Arginalles, for that they haue the course and abundance of all the blond that gouerneth the body of man, and principally the head, but they ought not to be let bloud wythout the counsell of the Surgeon, and this bleeding auaileth much to the sickneſſe of Lepzie, when it commeth principally of bloud.

F The veine of the hart taken in the arme, profiteth to take away humors or ill bloud that might hurt the chamber of the heart, or the appurtenaunce, and it is good for them that spit bloud, and that be short winded, by which a man may die sodainly by default of such bleeding.

G The veine of the liuer taken in the arme, diminisheth the great heate of the body of man, and holdeth the body in health, and this bleeding is profitable against the yellow ares and apostume of the liuer, and against the piurisie, whereby a man may die by default of such bleeding.

H Betweene the master finger and the lech to let bloud, helpeth the dolors that commeth in the stomacke and sides as botches and apostumes, and diuers other accidents that may come in those places, by great aboundaunce of bloud and humours.

I In the sides betweene the woombe and the branch be two veines, of the which that of the right side is let bloud for dropsy, and that of the left side for euery sickeneſſe that comes about the uilt, and they should bleede after that persons be fat or leane, take good heede at foure fingers nie the incision, and also they not to make such bleeding without counsel of the Surgeon.

K In euery foote are three veines, of the which three veines, one is vnder the ancle of the foote named Sophane, which is letten blood for to diminish and to put out diuers humours, as botches and apostumes that commeth

about

about the graines, and it profiteth much to women to cause their menstruositie to descend, and to fixe the emorroydes, that come in the secret places, and such other like.

L Betweene the wrest of the foote and the great toe is a veine, the which is letten bloud for diuers sicknesses and inconueniences. as the pestilence, that taketh a person sodainely by the great superaboundaunce of humours, and this bleeding must be made within a naturall day, that is to wit, within xiiii. houres after that the sickenesse is taken of the patient, before the feuer come on him, and this bleeding ought to be done after the corpolence of the patient.

M In the angles of the eyes be two veynes, the which be let bloud for the rednesse of the eyes, or water that runneth continually, and for diuers other sicknesses that may happen and come by ouer great aboundance of humors and bloud.

N In the veine of the end of the nose is made a bleeding, the which is good for a red pimpled face, as be red droppes, pustules, small scabs, and other infections of the hart that may come therein by the great replexion and abundance of bloud and humours, and it auaileth against popeled noses and other semblable sickenesse.

O In the mouth in the gummes be foure veynes, that is to wit, two aboue and two beneath, the which be let bloud for the chafing and canker in the mouth, and for tooth-ach.

P Betweene the lippe and the chinne is a veyne that is let blood to giue amendment to them that haue an euill breast.

Q In each arme be foure veynes, of the which the veyne of the head is the hiest, the second next is from the heart, the third is of the liuer, and the fourth is from the milt, otherwise called the lowe lyuer veyne.

R The veyne of the head taken in the arme, ought to bleed to take away the great replexion and aboundaunce of bloud that may annoy the head, the eies or the braine, yea and it auayleth greatly for transmutable heates, and swellings of the throat, and it is auaileable to them that haue swollen faces and red, and to diuerse other sicknesses that may fal by too great abundance of blood.

S The veyne of the milt, otherwise called the lowe veine, should bleede against all feuer tertians and quartaines, and it ought to be made a large and lesse deepe wound than in any other veyne, for feare of wind that it may gather, and for more inconuenience, for feare of a sinew that is vnder it that is called the Lezard.

T In each hand be three veines, where of that aboue the thumbe ought to bleede to take away the great heat of the visage, and for the thicke blood and humours that be in the head, the veine euacueth more than that of the arme.

U Betweene the little finger and the lech finger is letting of bloud greatly auaileable against al feuer tertians and quartans, and against fleumes, and

diuers

diuers other lettinges that commeth to the pappes and to the mylke.
x In the thighe is a veyne, of the which the bleeding auaileth against the dolours and swellings of the genitours, and for to auoide and drive out of a mans body humours that be in the graynes.
y The veyne that is vnder the ancle of the foote without, named Sciat of the which the bleeding is much worth against the paines of the haunches, and for to make departe and issue diuers humours, would assemble in the said place, and auaileth greatly to women for to restraine they menstruosity when they haue to great abundance.

Thus endeth the Anotomy and Flubothomy of the humaine bodyes, and how one should vnderstand them.

HEre before we haue said of the regard of planets vpon the parties of man, and the deuision and number of the bones of mãs body, and now followeth to know when any man is hole or sick, or disposed in any wise to sickness. Wherfore three things bin, by the which Shepardes knowe when a man is hole or sicke, or disposed to sickneſſe. If he be hole to mantaine and keepe him, if he be sicke, to serch remedy to heale him. If he be disposed to sickneſſe to keepe him that he fall not therin. And for to knowe eche of the said three things, the Shepardes put diuers signes. Healthy properly temperance, accord, and equalitie of the iiii equalities of man, which be hot, colde, dry, and moiste. The which when they be wel tempered and equall, that one surmounte not the other, then the body of man is hole. But when they be vnequal and distempered, that one domineth ouer another, then a man is sicke or disposed to sickneſſe, and they be the qualities that the bodies holdeth of the elements, that they be made and composed of, that is to wit, of the fire heate, of the water cold, of the ayre moyst, and of the earth drie. The which qualities, when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

Signes by the which Shepardes knowe a man hole and well disposed in his body. Chap. xxv.

THe firste signe whereby Shepardes knowe a man to be hole and well disposed in his body, is when he eateth and drinketh well after the conuenaunce of the hunger and thirst, that hee hath without making excesse. Also when he digesteth lightly, and when that that he hath eaten and dronken empesheth and greeueth not his stomake. Also when he feeleth good sauour & appetite in that he eateth and drinketh. Also when he is hungry & thirsty at the houres that he ought to eat and drinke. Also when he reioyseth

him

him with mery folke: also when they play gladly any play of recreation with fellowes of mery courage. Also when he playeth gladly in fields and woods to take the sweete ayre, and sport in medowes by water sides. Also when he eateth gladly and with good appetite, of butter, cheese, flawnes, sheep milke, without leauing any thing in his dish to send to the almes house. And when he sleepeth well without rauing, dreaming of his marchandise. Also when he feeleth him light, and that he walketh well. Also when he sweateth soone, and that neeseth little or nothing. Also when hee is neither too fatte nor too leane. Also when he hath good colour in his face, and that his wits been all wel disposed to do their operation, as his eies to see, his eares to heare, his nose to smell, &c. Thus leaue we off the conuenance of age, the disposition of the body, and also of the time. Of other signes I say nothing, but these are the most common, and that ought to suffice for Shepheardes to knowe the signes of health.

Signes opposite to the precedents, by which Shepheards know when they or other beene sicke.

FIrst, when he may not well eate ne drinke, or that they haue none appetite to eate at dinner and supper, or when he findeth no sauor in that he eateth or drinketh, or that he is hungry and may not eate when his digestion is not good, or that it bee too long. When he goeth not to chamber moderately as he ought to do. When he is heauy and sad in ioyous companies, then sickenesse constraineth a man to be thoughtfull. Semblable when hee may not sleepe or take his rest aright, and at due houres: also when his members be heauy, as his head, his legges, and his armes. And also when he may not walke easily and lightly, and that he sheweth not often, and his colour is pale or yelow, or when his wits, as his eies, his eares, and the other do not kindly their operations. In like manner when he may not labour and trauel. When he forgetteth lightly that which of necessitie ought to be kept in memorie: and when he spitteth often, or when his nosethrilles abound in superfluous humours. And when he is negligent in his workes, and when his flesh is blowen or swollen in the visage, in his legges, or his feet, or when his eies be hollow in his head. These be the signes that signifie a mans being in sickenesse, and who that hath most of the aforesaid signes, most is sicke.

¶ Other maner of signes almost semblable to them abouesaid, and sheweth the replexion of euill humours to be purged of them. Chap. xxvi.

REplection of euill humours and disposition of sickenesse after the opinion of Shepheards, the which replection is to knowe howe to purge the

saied

saíd humours that they ingender no sickenesse, and be broken by the signes that followeth. ¶ First, when a man hath ouer great rednesse in the face, in the hands, or in the nailes, hauing also the veines full of bloud, or bleede too much at the nose, or too often, or to haue paine in the forehead. Also when the eares soundeth, and when the eies water or be ful of gumme and haue the understanding troubled, and when the poule beateth too fast, and when the belly is long resolute and lare, and when one hath the sight troubled, and eating also without appetite. And all the other signes before saide bee, by the which one may know the body euill disposed, and haue in it corrupt humors, superfluous and euill.

Thus end the signes, by which Sheepheards knowe when they be whole and wel disposed, and other signes opposite, by which they knowe when they be sicke or euill disposed.

A diuision of time, of the which Sheepheards vse according as the season and time requireth. Chap. xxvii.

FOr to remedy the sicknesses and infirmities that a man hath, and to keep him from them that he doubteth to come. Sheepeheards say, that the time naturally chaungeth foure times in a yere, and so they diuide the yeere in foure quarters, that is, ver, summer, harueſt and winter: and in each of these quarters they gouerne them, as the seasons require to their mindes, and the better it is for them. And as the season changeth, so chaunge they their maner of liuing and doing, and say, that changing of time wythout taking good heede, often engendreth infirmities, for that in one time it behooueth not to vse some meats that be good in another time, as that vse in winter, is not so good in summer, and so of other seasons. And to knowe the changing of time after these saide parties, they consider the course of the sunne by the xii. signes, and say that euery of the sayde iiii. quarters and seasons dure three moneths, and that the sunne passeth by three signes, that is to weete, in Prime time by Pisces, Aries, and Taurus, and these be the moneths, February, March, and Aprill, that the earth and trees reioyceth and chargeth with greene leaues, and floures, that it is a pleasure to behold. In summer by Gemini, Cancer, and Leo, and the moneths be Maie, June, and July, that the fruits of the earth grow and ripen. In harueſt by Virgo, Libra, and Scorpio, and the months are August, September, and October, wherein the earth and trees doe discharge fruites and leaues, and in that time each selleth and gathereth the fruites. In winter by Sagitarius, Capricornus, and Aquarius, and the moneths be November, December, and January, that the earth and trees bin as dead and vnclothed of leaues, fruits, and of all greenenesse. After which foure seasons Sheepeheards haue deuised the time that man may liue foure

ages as youth, strength, age, and decrepite, and be likened to feure seasons of the yeare, that is to wit, youth to prime time, that is, hote and moist, and as the heards and trees of the earth groweth, so doeth man vnto xxv. yeares grow of body, in strength, beauty and vigour. Force is likened vnto Summer hot and dry, and the body of man is in his force and vigour, and entrip-eth vnto xlv. yeres. Age is compared to the time of harueſt, cold and dry then man leaueth off growing & feebleth, and thinketh how to gather and spare for feare of default and neede when he commeth to stooping age, and dureth to lvi. yeeres. Decrepite is likened to the season of winter, cold and humide by abundance of cold humors and default of naturall heate, in the which time man spendeth that which he had gathered and kept in the time passed: and if he haue spared nothing, he abideth poore and naked as the earth and trees, and dureth vnto lxii. yeeres or more. Prime time is hot and moyst, nature of aire, and complexion of the sanguine. Summer is hot and dry, nature of fire, and complexion of cholericke. Harueſt is colde and dry, nature of earth, and complexion of the melancholy. Winter is cold and moyst, nature of wa-ter, complexion of the fleugmatike. When complexion is wel proportioned it feeles it selfe better disposed in the time semblable to it then it doth in other times. But for that euery man is not well complexioned, they doe as shep-heards doe, that is, to take regiment to keepe themselues after the seasons, and gouerneth them by their insignements and teachings, which they vse in euery quarter of the yeare to liue the longer, wellier, and merrily.

The Regiment for Prime time, March, April, and Maie.

In Prime time shepheards keepe themselues meetely well clothed, not ouer cold ne ouer hote, as with linsey wolsey, doublets of fustian, and gowns of a meetly length furred with lambe most commonly. In this time is good letting of bloud to auoyde the euill humours that were gathered in the bodie the winter time. If sickenesse happen in Prime time it is not of his nature, but proceedeth of the humours gathered in the winter passed. Prime time is a very good and temperate time to take medicines for them that be corporate and full of thicke humours, for to purge them. In this time they ought for to eate light meates that do refresh, as chickins, kids with verjuice, borage, beetes, yolkes of egges, egges in moone-shine, roches, perches, pikerels, and all scaled fish. Drinke temperate, wine, beere or ale, so that they be not too strong, ne ouersweet. For in this time all sweet things ought not to be vsed, and a man ought to sleepe long in the morning, and not on the day. The shep-heardes haue a generall regle or custome for all seasons, that auaileth much against all infirmities and sickenesses, that is to say, not to leese his appe-tite for eating, and neuer to eate wythout hunger. And also they say that al maner of flesh and fish is better rosted than sodden, and if they be sodden to

broile

broile them on a gridiron, or on the coles, & they bin the more holsomer.

The regiment for the time of summer, Iune, Iuly, and August.

THe shepheards in summer bin clothed with light gownes, & single, their shirts and sheetes that they lie in bin linnen, for of all clothes it is the coldest, they haue doublets of silke, of sey, or of canuas manerly made, and they eate light meates, as chickins with vergious, yong harts, rabit, lettuse purcelaine, melons, gourdes, coucumbers, peares, plummes, and such fish as are named afore. And also they eate of meates that refresheth. Also they eate little and often, they breake their fast or dine in the morning or euer the son arise, and go to supper or it discende, and they eate often of the aboue saide meates and sower for to giue them an appetite. They eate but little salte meates, and refraine them from scratching, they drink oft fresh water sodden with sugarcandy, and other refreshing waters, and they doe it alwaye when they bin thirsty, saue onely at dinner and supper time, and then they drinke feeble greene wine, or single beere, or small ale. Also they keepe them from ouer great trauell, or ouerforcing themselues, for in this time is nothing more grieuous then chasing. In this season they eschew the company of women, and they bathe them oft in colde water to asswage the heate of their bodies inforced by labours. Alway they haue with them sugarcandy or other sugar, and dredge, whereof they take little and often, and ech day in the morning they force them by coughing and spitting, to voide fleumes, and voide them aboue and below the best that they may, and wash their handes with fresh water, their mouth and visage.

The regiment for harueſt, September, October, and Nouember.

IN harueſt shepheards bin clothed after the maner of Prime time saue their clothes bin a little warmer. In this time they doe diligence to purge and clense them, and letting them bloud to temper the humours of their bodies. For it is the most contagious time of the yeare, in the which perilous infirmities happeneth & cometh, and therefore they eate good and holsome meates, as Capons, Hens, yong Pigeons that begin to flie, and drinketh good wines, and other good drinkes without making excesse. In this time they keepe them from eating of fruits, for it is a dangerous season for agues, and they say that he had neuer ague that neuer eate fruit. In this time they drinke no water, and they put no part of them in cold water, but their hands, and their face. They keepe their heads fro cold in the night and morning, and sleepe not in the noon time, and keepe them from ouer great trauel, & endure not too much hunger ne thirst, but eat when it is time, and not when their mawes be full.

The

The regiment for winter time, December, Ianuary, and February.

THe Sheepheards in winter bin clothed in thicke gownes of rough cloth hie shorne, wel furred with fore. For it is the warmest furring that is, and cats, conies, lambes, and diuers other thick furs that be good and holsome. In the time of winter shepheards doe eate beefe, porke and brawne, of harts, hindes, and all maner of venison, partriches, fesants, hares, fowles of the riuer, and other meats that they loue best. For that is the season of the yere that nature suffereth most great plenty of victaile for the naturall heate that is drawen within the body. And this time also they drinke oft strong wines, after their complexion, bastard wine, or Osey. Two or three times in the weeke vse good spices in their meates. For this is the most holsome time of all the yeare, in the which commeth no sickenesse but by great excesse and outrages done to nature, or by euill gouernment. Shepheards say also that prime time is hot & moist of the nature of aire complexion of the sanguine, and that in the same time nature reioyceth, and the pores openeth, and the bloud spreadeth through the veines more then another time. Summer is hot and drie of the nature of fire, and complexion of cholericke, in the which time one ought to keepe him from all things that moueth to heate, all excesse and hot meats. Harnest is cold & dry of the nature of earth, and complexion of melancholy, in the which time one ought to keepe him from doing excesse more then in other times, for danger of sicknesses, to the which that time is disposed. But winter is cold and moist of the nature of water, and complexion of flumatike, then a man ought to keepe him warme and meanely, for to liue in health.

Here it ought to be noted that a man is made and fourned of the foure elements, of the which one hath a domination alwaies aboue the other: & that man on whom the fire domineth is said cholericke, that is to say hot and drie. He on whom the aire hath domination is said sanguine, that is to say hotte and moist. He on whom the water hath dominion is said cold and moist, that is to say flumatike. And he on whom the earth reigneth is said melancolike, that is to say, cold and drie. Of the which complexions shall be spoken in the beginning of the Phylonomy more largely.

A regiment of Sheepheards of certaine things good for the body of man, and of other diuers things opposite to the same Chap. xxviii.

¶ Good for the braine.

To smell the sauour of musicke, and of quibiles, of cammell, to drinke wine measurably, to eate sage not too much, to couer thy head, of the washing of thy hands and feet, measurably walking, measurably sleeping, to heare sweet noises of minstralsy or singing, to eat mustard and pepper, to smel the red rose, and wash thy temples with water of red roses.

Euill

Euil for the braine.

All manner braine of beasts, gluttony, drunkennesse, l much after meate, corrupt aire, anger, heauinesse, to vnco softly, too much heat, too much waking, too much walkin to eate ere thou be hungry, bathing after meate, onions, to smell to a white rose, and much stirring.

Good for the eies.

The red rose, veruine, rew, fenel, salandine, enfrage, pi sti, to plunge thine eies in cleare water, oft to looke on gre rable sleepe, to looke in a faire glasse, oft to wash thy hand looke oft on golde also.

Euill for the eies.

Powder garlike, onions, hunger, leekes, waking, the v aire, drunkennesse, gluttony, milke, cheese, much beholding as wel red as white mustard, anone to sleepe after meate, too much waking, too much letting of bloud, colworts, sm are peppered, lechery, an hot fire before the sight, euill bal much weeping, all this is euill for the eies.

Good for the throat.

Hony, sugar, butter, with a little salt liquras, to suppe meane maner of eating and drinking, and sugercandy, thi throat.

Euill for the throat.

Mustard, much lying vpon the breast, pepper, anger, all fired mea things rosted, lechery, much waking, too much rest, much drinke, mu much running, smoke of incense, old cheese, heate or colde, and all things that bin sowre is naught for the throat.

Good for the heart.

Saffron, borage, laughing, ioy, muske, cloues, galinggall, nutmegs, the red rose, the violet, sugar, maces before all other things.

Euill for the heart.

Beanes, pease, leekes, garlike, onions, heauinesse, anger, dread, too much businesse, trauaile to drinke cold water after labour, euill tidings.

Good for the stomacke.

Red mintes, red roses, cumin, sugar, sage, worme wood, calamite, to vomite euery quarter once, great hunger, euery day to stand after meate, and oft wa king after meales, euery cold thing, galingale, nutmegs, vineger, pepper, and measurable sleepe.

Euill for the stomacke.

All sweete things, for they make the stomacke to swell, nuts, olde cheese, milke, hony, marrow of bones that be not wel sodden, to eate ere thou be hungry, to eate many sorts of meate at one sitting, to drinke ere thou be a thirst.

s not wel bakte, and all rawe flesh, stinken, heuines, and
r great trauaill, stouping, faling, and all fryde meates, too
r meate, and to much casting, eate when thou art ouer hot
rauaile, all milke of beastes is euill saue of goates.

For ache of the wombe.

and sothernewood, and eat it with salt fasting when thou
ll do it away.

For to restore the liuer.

of wilde tansey and staunpe it, and drinke it with wine or
e, and he shall amend.

For fatnes about a mans hart.

f fenell and hony, and seethe them both together till that
at it at euen and morne, and it shall auoide soone.

For hardnes of the wombe.

nll of the iuce of yuy leaues, & drinke thereof three times
hou shalt be whole.

For winde in the stomacke.

d beate it to pouder, and mingle it with redde wine, and
ht three daies, and he shall be whole.

For the dropsie.

de, clithers, ale and otemeale, and make potage therewith
yes and euery day fresh, and he shall be whole.

A good drinke for the pestelence.

or the pestilence, take and wash cleane a lilly roote, and boile it in white
wyne, till the one halfe bee wasted, and then giue it the sicke to drinke, and
he shall breake out full of blathers as he were brent or scalded with hot wa-
ter, and then they will dry, and the person ware whole.

Heere after followeth the iiii. elementes, and the foure complections of man and how and in what time they raigne in man. Chap. xxix.

Aire. Fire, earth, and water. The xxiiii. houres of the day and the night ruleth Sanguine, Collerike, Melancolike, and flumatike. Sixe houres after midnight blood hath the maistry, and in the vi. houres afore noone coller raigneth, and vi. houres after noone raigneth melancoly, and vi. houres afore midnight raigneth the flumatike.

Thus endeth the iiii. elementes, and the foure complexions of man.

Here



Who wil be whole and keepe himselfe fro sickenes,
And resist the stroke of pestilence,
Let him be glad, and voyd all heauinesse,
Flee wicked aires, eschew the presence,
Of infect places, causing the violence,
Drinking good wines, of holsome meates take,
Smell sweet things, and for thy defence,
Walke in cleane ayre, and eschew the mist is blacke.

With voyde stomacke outward thee not dresse,
Rising vp earely, with fire haue sustence,
Delight in gardbas, for the great sweetnesse,
To be well cladde, do thy diligence,
Keepe well thy selfe from inconuenience,
In stewes ne baths, no soiourne thou make
Opening of the pores, this doth great offence
Walke in cleane ayre, and eschew the mists blacke.

Eate no rawe flesh for no greedinesse,
And from fruit keepe thy abstinence
Pullets and chickins, for their tendernesse
Eate thou with sawce, spare for none expence,
Veriuice, vineger, and the influence
Of holsome spices, I dare vndertake,
The morow sleepe, called golden in sentence,
Great helpeth against the mists blacke.



For health of body couer fro cold thy head
Eate no rawe meates, take good heed hereto,
Drinke holsome wine, feede thee on light bread:
With an appetite rise from thy meate also
With women aged, fleshly haue not to do,
Upon thy sleepe drinke not of the cuppe,
Glad toward thy bed, at morrow both two,
And vse neuer late for to suppe.

And if it so be, that leches to thee faile
Then take good heed, to vse things three,
Temperate diet, temperate trauaile
Not malitious for none aduersitie,
Meeke in trouble, glad in pouertie,
Rich with little, content with sufficiance.

Neuer grudging, merry like thy degree,
If phylicke lacke, make this thy gouernance.

To euery tale soone giue thou no credence,
Be not too hasty, ne sodainly vengeable,
To poore folke do thou no violence,
Curteise of language, of feeding measurable
On sundry meate, not greedy at the table,
In feeding gentle, prudent in daliance,
Close of tongue, of word not deceiuable,
To say the best, set alway thy pleasance.

Haue in hate mouthes that be double,
Suffer at thy table no detraction,
Haue despite of folke that make trouble,
Of false rauenours, and adulation,
Within thy place sucker no diuision
With thy houshold, it shal cause increase
Of all welfare, prosperitie and foyson,
With thy neighbours liue in rest and peace.

Be cleanely clad, after thy estate,
Passe not thy bonds, kep thy promise bliue,
With thyee folke be not at debate:
First with thy better beware for to striue:
Against thy fellow no quarrel to contriue,
With thy subiect to striue it were shame:
Wherefore I counsell, pursue al thy life,
To liue in peace, and get thee a good name.

Fire at morrow, and toward bed at eue,
Against mists blacke, and ayre of pestilence,
Betime at seruice, thou shalt the better cheue,
First at thy rising to do God reuerence,
Visite the poore with entire diligence,
On all needy haue compassion,
And God shal send grace and influence
Thee to increase, and thy possession.

Suffer no surfets in thy house at night,
Ware of suppers, and great excesse
Of nodding heades, and candle light,



Of slouth at morrow and slumbring idleneſſe,
Which of all vices is chiefe proterelle;
Moyde of al drunkenneſſe, liars, and lechours,
Of all vnthriftie, exile the maiſtreſſe,
That is to ſay, dice, plaies, and hazardours.

After meate beware, make not too long ſleep,
Head, foote, and ſtomake preſerue ay from cold.
Be not too penſiue, of thought take no keepe
After thy rent, gouerne thy houſhold,
Suffer in time, in thy right behold,
Sweare none other, no man to beguile:
In youth be lusty, and ſad when thou art old,
No worldly ioy laſteth but a while.

Dine not at morrow before thine appetite,
Cleare aire and walking maketh good digeſtion
Betwixt meales drinke not for any forward de-
But thirſt or trauel giue thee occaſion, (lite,
Ouer ſalt meat doth great oppreſſion:
The feeble ſtomaks, when they cannot refraine
Fro things contrary to their complexion:
Of greedy hands the ſtomake hath great pain.



Thus in two things ſtandeth all thy wealth,
Of ſoule and body who liſt them ſue,
Moderate foode giueth to man his health,
And al ſurkets then he doth eſchew:
And charity to ſoule is due,
This receit bought is of no Poticary,
Of maiſter Anthony, ne of maiſter Hew,
To all indifferent riches dictary,

¶ Neſcio quo ceto lenta paupauere dormit
Mens ; quæ creatorem neſcit iniqua ſuum:
En iterum toto lingua crucifigitur orbe,
En iterum patitur dira flagella Deus.
Factorem factura ſuum ſtimulante tyranno
Delictis factus deſerit orba ſuis
Inde fames venit, inde diſcordia regum,
Inde cananeis prædatibuſque ſumus
Inde premit gladius carnalis ſpiritualem
Et vice verſa ſpiritualis eum,
Hinc ſubito atropos predatrix occupat artus
Nec ſiuit vt doleat penite atque miſer.
Iure vides igitur quam recta ligamina nectit,
Immundus mundus hæc duo verbo ſimul.

Thus endeth the Phyſike and regiment of healthy of Sheepheards.

Here followeth the Shepheards Aſtrologie. Chap. xxxi.

Celum celi Domini terram autem dedit filius hominum, Non mortui laudabunt te Domini : neque omnes qui deſcendunt in infernum. Sed nos qui viuimus Benediximus Domino. Quoniam videbimus cælos tuos opera digitorum tuorum, lunam & ſtellas quæ tu fundaſti. Quia ſubieciſti omnia ſub pedibus noſtris oues & boues vniuerſas in ſuper & pecora campi. Volucres celi & piſces maris qui perambulant ſemitas maris. Domine Dominus noſter, quam admirabile eſt nomen tuum in vniuerſa terra.

Here followeth the gouernance of health. Chap. xxx.

WHo that will as Shepheardes that keepe sherpe in the feeldes, without knowing any letter, saue only by some figures that they make in little tables of wood, haue knowledge of the mouings and properties of the heaueneſ. And diuers other things conteined in this present compost & kalender of shepards, which is extracte & composed out of their kalenders and put in letter, so that eche maye comprise and know as they the thinges aboue said. First one ought to know what the figure is, the disposition of the world, the number and order of the elements and the mooueinges of the skies aperteineth to be knowen of euery man of free condition and noble engin. For it is a faire thing, delectable, profitable, & honest, & therwith it is necessary to haue diuers other knowledges, in especial for the Astrology of shepardes, which sheweth how the world is round as a ball. And after wise men say there is nothing so round as it. For it is rounder then any thing artificiall. And moreouer in this would wee see nothing ne neuer shal that is so iust an equall round as it selfe is, and is composed of the heauen and the foure elements in v. principall partes. After that a person ought to knowe that the earth is in the midst of the worlde, for it is the heauiest element. Upon the earth is the water or the sea, but it couereth not all the earth, to thend that men and beastes should liue therin, and the part that is vncouered, is called the face of the earth, for it is as the face of mã al wayes vncouered, and the part that is couered with water is as the body of man that is clothed and hidde. On the water is the aire that incloseth the earth and the water, and is deuided in three regions, one is low wher as inhabiteth beastes and birdes, an other meane, where as bin the cloudes, the which make the impressions, as lightnings, thunders, and other, & is alway colde, the third is the hiest, wheras is neither winde ne raine, nor tempest, or other impression, & there be some mountaines that atteineth vnto it, as is olimpus that reacheth the hiest region of the aire and the element of fire mounteth vnto the skie, & the elemẽts sustaineth the skies as the pillers or beames susteineth a house. Of such mountaines is one in Affrike named Athlas.

After that is the element of fire that is nether flame ne coles, but is pure & inuisible, for the great brightnesse, for of so much as the water is more clere & light thẽ the earth, & the aire more clere and light then the water, of so much the fire is more clere, light and fairer then the aire, and the skies in equipolent bin clerer, lighter & fairer then the fire, the which turneth with the mouings of the heauens and the nert region of the aire also, in the which is engendred cometes that beene called starres for that they shine and mooueth as the starres. After the saying of some shepardes the fire is inuisible for his subtilty and not for his clerenes, for of as much as a thing is more clere of so much it is more visible, for we see the skies well, but not the fire, for it is ouer much more subtil then the aire that is inuisible, for the same cause, the

earth

earth and the water bin thick, and therefore they bin visible. The skies bin neither properly heauy ne light, harde ne soft, cleere ne darke, hote ne colde sweet ne soure, colour ne swone, ne such other qualities, saue that they bin hot in vertue, for they may cause heat here beneth by their lights, mouings, and influences, & bin improperly harde, for they may not be deuided ne broken. And also they bin improperly coulours of light in some parties, and bin thick, as bin the parties of the starres. In the which there may no starre ne other partie be adusted or put to, nor none may bee deminished ne taken away, and they may nether increase ne ware lesse, or be of other figure then rounde, ne they may not change, empaire ne ware olde, ne be corrumped, ne altered, but in light onely, as in time of the Eclips of the sun and moone, ne they may not rest and stand still, ne turne any otherwise, later ne sooner, in part ne in all, ne behaue them otherwise, then after their common course, but by miracle diuine, and therfore the starz and skies bin of an other nature then the elements and the things of them coupосed, the which bin transmutable and corruptible. The elements and all things of them compосed bin inclosed within the first skye, as the yolke of an egge is inclosed within the white, and the first skie is inclosed of the second, and the second in the thirde, and the third in the fourth, & so of the other. The first skie next the elementes is the skie of the mone, next is the skie of Mercury. And next is the skie of Uenus, then is the skie of the sunne, then is it of Mars. then that of Jupiter, and after it of Saturne. And thus bin the skies of the planettes after their order. The eight skie is of starres fixed, and bin called so for that they moue more regulerly and after one guise then the planettes do. Then aboue that is the first mobile, in the which nothing appeareth that Shepheardes may see. Some shepheards say that aboue these nine skies is one inmoble, for it turneth not, and aboue that is one of christall, ouer the which is the skie imperiall, in the which is the throne of God, of the which skie shephards ought not to speake, but onely of the first mobile, and that it containeth all together called the world.

Of one thing they maruell much, that is, howe God hath distributed the starres, that he hath put none in the ninth skie and hath put so many in the eight skie, that they may not be numbred, and in ech of the other seauen, but not onely in calling the sunne and the moone starres, as appeareth in the figure here after.

¶ Here after the great maister shepheard sheweth more plainely of the foure Elements, and of the similitude of the earth, and how that euery planet is one aboue another, and telleth which of them beene masculine, as these fiue. Saturne, Iupiter, Mars, Sol, and Mercury. And of two feminine, as Venus and Luna: and which of them is northerly and southerly: and which beene Oricentall and Occidentall. Chap. xxxii.

Of the mouings of the Skies and Planets.

Some



Some mouings bin of the skies and planets that exceedeth the vnderstanding of shepheards, as the mouing of the firmament, in the which bin the starres against the first mobile in an hundred yeare one degree, and the mouing of the Planets in their epiciclies, of the which how well that Sheepheards be not ignorant of all, yet they make no mention here, for it sufficeth them onely of two, whereof the one is from Orient into Occident aboue the earth, and from Occident in the Orient vnder it, that is called the diurnall mouing, that is to say, that it maketh from daye to daie twenty foure houres, by the which mouing the ninth skye that is the first mobile, drageth after and maketh the other skies to turne that bin vnder it. The other mouing is of the seuen Planettes, and is from Occident to Orient aboue the earth, and from Orient into the Occident vnder it, and is contrary to the first, and bin the two mouinges that Sheep-

sheepheards knowledgeth, & how wel that they bin oppolites, yet moue they continually and bin possible as it is shewed by example. If a ship on the sea came from Orient into Occident, and that he of his owne mouing went in the ship softly toward Orient, this man should moue a double mouing whereof one should be of the ship, and of himselfe togither, and the other should bee of his owne mouing that he maketh softly toward Orient. Semblably the planets bin transported with their skie from Orient into Occident by the diurnall mouing of the first mobile, but later and otherwise then the fixed starres, by that that ech planet hath his proper mouing contrary to the mouing of the starres, for the moone maketh a course lesse in a moneth about the earth then a star fixed, and the sun a course lesse in a yeare, and the other planeth in certaine time ech after the quantity of his mouing. Thus it appearets that the planets moue two mouings: some shepheards say, pose by imagination that all the skies sealed to moue of the daily mouing, the moone would make a course in going from the Occident into the Orient in as much time as lasteth now xxvii. daies, and viii. houres, and Mercury. Uenus, and Sol would make in maner course in the space of a yeare, and Mars in two yeare or there about, and Saturne in xxx. yere or there about. For now they make their course or reuolutions, and accomplish their proper mouings in the time here named. The proper mouings of planets is not streight from Occident to Orient, but it is as side way, and sheepheardes see them sensiblye, for when they see the moone before a starre one night, the second or the third night, it is behinde not straight toward Orient but shall be drawed one time toward Septentrion, and another time toward Midday, and this is because of the latitude of the zodiake, in the which bee the xii. signes, under whom the planets raigneth.



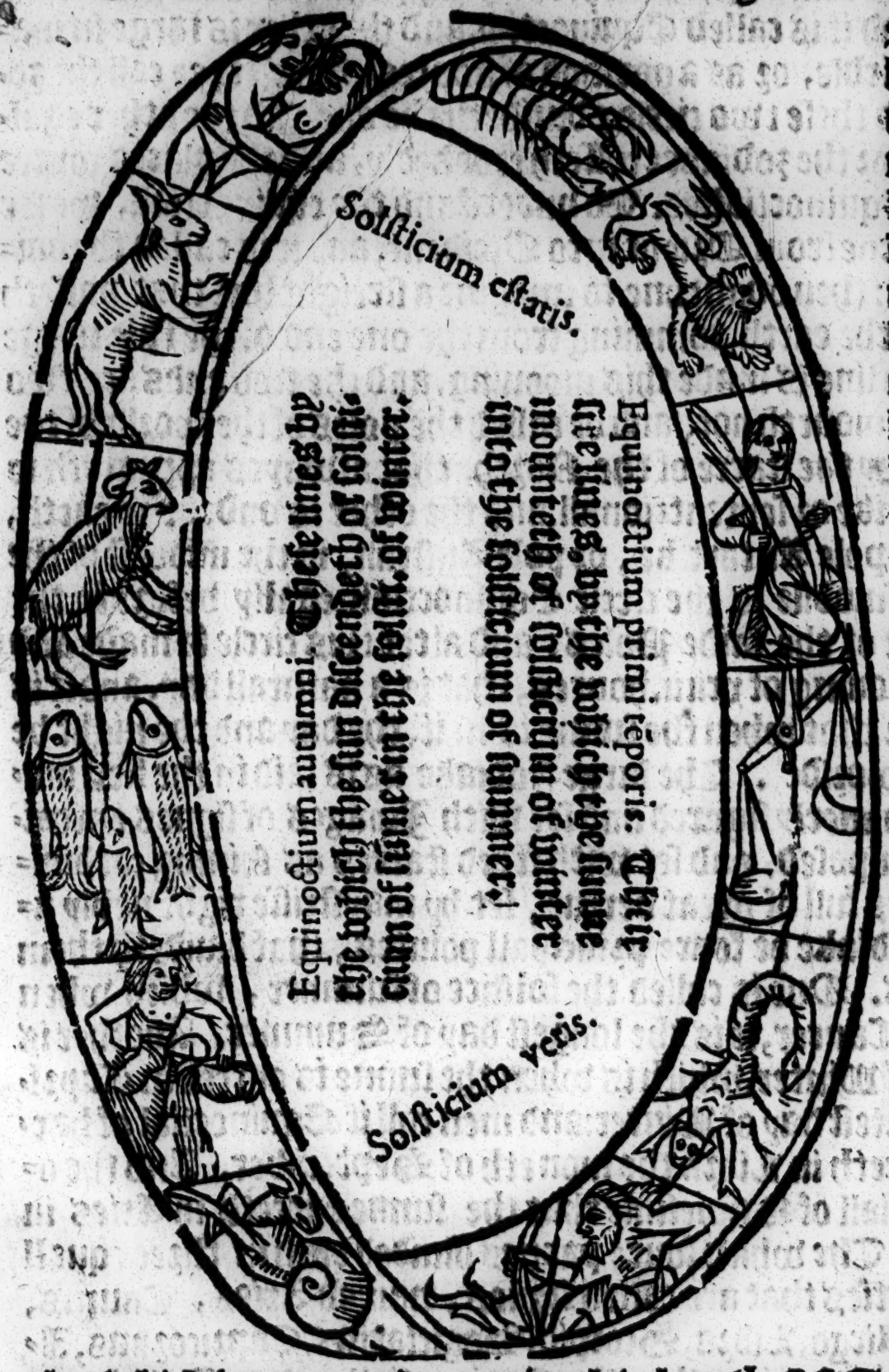
¶ Of the Equinoctiall and zodiake that be in the ix. skies that containeth the firmament vnder it. Cap. xxxiii.

In

In the concaue of the first mobile shepheardes imagine to bee the two circles, and they are there royally, the one is as small as a threed, and it is called Equinoctial, and the other is large in maner of a girdle, or as a garland of floures, which they call the zodiake, and these two circles diuideth the one and the other egally, but not streight. For the zodiake crolleth crookedly, and the places where it crolleth are called Equinoctialles. To understand the equinoctiall, we see sensibly al the skie, turne from Orient into Occident, and it is called the daily mooving or diurnall: then ought one to imagine a streight line that palleth through the middle of the earth, comming from the one end of the skie to the other, about the which line is made this mooving, and the two ends are two points in the skie that moueth not, and be called the poles of the world, of the which one is ouer vs, by the starre of the North, that alwayes appeareth to vs, and is the pole Artike or septentrionall, and the other is vnder the earth, alwayes hid called the pole Antartike, or pole Australl, in the middest of the which pole in the first mobile is the circle Equinoctiall egally before in the party, as in the other of the saide Poles: and after this circle is made and measured the daily mooving of xxiii. houres, that is a naturall day, and it is called Equinoctiall, for that when the sunne is in it, the day and the night be equall through all the worlde. The large Zodiake as is saide in the first mobile, also it is a girdle manerly figured and set with Images of signes entrailed subtilly and well composed, and set with fired starres as shining carbuncles or pretious gemmes full of great vertue, set by maystrisse right nobly adorned, in the which zodiake be foure principall pointes, that diuideth them equally in foure parties. One is called the solstice of summer, which when the sunne is entred in Cancer, it is the longest day of Summer. Another is low called the solstice of Winter, which is when the sunne is entred in Capricorne, then is it the shortest day of Winter: and men call it Equinoctial of harueste that the sunne entreth in Libra the moneth of September. And the other is called Equinoctiall of Primetime that the sunne entreth in Aries in the moneth of March. The which foure parties diuided each in three equall parties maketh xii. parties that are called signes, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. Aries beginneth in the Equinoctiall, and crolleth the zodiake: and when the sunne is there, it beginneth to decline, that is to say, approching Septentrion, and toward vs it extendeth to the Orient. Then is Taurus second, Gemini the third, and so of other as the figure hereafter sheweth. Also euery signe is diuided in xxx. degrees, and be in the Zodiake CCCIx. degrees, and euery degree diuided by lx. minutes, euery minute in lx. seconds, euery second in lx. thirds, and this diuision sufficeth for Shepheards.

Here

Here followeth the storie of the twelue Signes. Chap. xxxiiii.



Sheepheards knowledge a subtil variation in the skie: and it is for that three starres fixed bee not vnder the same degrees of the Zodiake that they were created because of the mouing of the firmamẽt, which be against the first mobile in an hundred yere of one degree, for which mutation the sun may haue other regard to a starre, and other signification than it had in time passed, and also when the bookes were made, for that the star hath changd his degree or signe vnder which it was.

And this oft-times causes them that make Prognostications and iudgements comming to faile.

¶ All the circles of the skie be narrow and small, except the Zodiake, which is large, and containeth in length CCClx. degrees, and of largenes twelue, the which largenesse is diuided by the mid̃es, sixe degrees on the one signe, and sixe on the other, and this diuision is made by a line named cliptike, and is the way of the sunne, for the sun neuer departeth vnder that line, and thus it is alway in the middle of the Zodiake, but the other planets be alwayes on the one side, or of the other of the said line, saue when they be the head or in the taile of the Dragon, as the moone that passeth twise in a moneth, and if happen when it renueth it is eclipse of the sunne, and if that it happen the full Moone, and that it be right vnder the nadir of the sunne it is generall eclipse, and if it be but a partie it is not seene: when it is eclipse

of

of the sunne it is not general through all the climates, but onely in some, but when it is eclipse of the moone it is generall ouer all.

Of two great Circles, that is to say, one Meridien, and the other Orizon, that intersequeth the one the other, and crosseth directly.

Meridien is a great circle imagined on the sky, which passeth by the poles of the world, and by the point of the sky right ouer our heads, which is called Zenich, and when the sunne is come ouer vnto Orient vnto the circle it is midday, and therefore it is called Meridien, and the halfe of that circle is ouer the earth, and the other vnder it, that passeth by the point of midnight directly opposite to Zenich, and when the sunne toucheth the parte of the circle it is midnight, and if a man go toward orient or occident he hath new meridien, & therefore it is sooner midday to them that be toward orient, than to other: if a man stand stil, his meridien is one stil, or if he go toward midday or septentrion, but if he stirre, he hath other zenich, and these two circles crosse directly: Orizon is a great circle that diuideth the parte of the skie that we see fro that we see not. And shepheards say, that if a man were in a plaine countrey hee should see iust halfe the skie, which they call their emispery, that is to say, half sphere, & orizon is ioyning nigh to the earth, of the which orizon the centre is the middle, and is the place in the which we be: thus each is alwayes in the middes of his orizon, and zenich is the pole: and as a man transporteth him fro one place to another, he is in the other places against the skie, & hath other zenich, and other orizon, al orizon is right other oblike. They haue right orizon that abide vnder the Equinoctiall, and haue their zenich in the equinoctial, for their orizon intersequeth and diuideth the equinoctial euen by the two poles of the world, in such wise that none of the poles of the worlde is rayled aboue their orizon, ne deprimed vnder it, but they that inhabite other-where then vnder equinoctiall, haue their orizon oblike, for their orizon followeth and diuideth the equinoctiall sideway, and not right, and there appeareth to them of al times one of the poles of the world raised about their orizon, and the other be euer hid, so as they see them not, more or lesse after diuers habitations, and after that they be of farnesse fro the equinoctiall, and the more that the one is raised, the more is the orizon oblike, and the other pole deprimed, and is to weete, that there is as much distance fro the orizon to the pole, as is fro the zenich to the equinoctiall, and that zenich is the fourth parte of meridien or the midles of the bowe diurnall, of the which the two endes be on the orizon. Also that of the pole vnto the Equinoctiall is the fourth parte of all the roundnesse of the skies, and also of the meridien circle sith it passeth by the poles and crosseth the Equinoctiall directly. Example of the orizon of Paris after the opinion of Sheepeheards, ouer the which orizon they say

that the pole is rayſed xlix. degrees, wherfore they ſay alſo that fro the zenich of Paris vnto the equinoctiall be xlix. degrees, and that from the orizon vnto the zenich is the fourth parte of the Meridien circle, be lxxxx. degrees, and from the pole to the zenich be xli. degrees, and fro the pole vnto the ſolſtice of ſummer be lxvi. degrees, and fro the ſolſtice vnto the equinoctiall been xxxiii. degrees: there be fro the pole vnto the equinoctiall xc. degrees, and is the fourth part of the roundnes of the ſkie: from the equinoctiall vnto the ſolſtice of winter be thirty three degrees, and fro the ſolſtice vnto the orizon eighteen Thus ſhal the equinoctiall be rayſed ouer the orizon xli. degrees, and the ſolſtice of ſummer ſixty foure degrees, in the which ſolſtice is the Sunne at the houre of noone the longeſt day of ſummer, and then entreth it into Cancer, and is moſt neareſt to our habitable partes that may bee. When the ſunne is in the ſolſtice of winter, the ſhorteſt day of the yeere at the houre of noone, it enters into Capricornus: and the ſaid ſolſtice is not rayſed ouer the orizon of Paris but eyght degrees. Which elevations and riſings a men may fynde plainely ſo that he knowe one onely, and in euery region likewiſe after the ſituation.

Of the two other great Circles of the Skie, and foure ſmall.

Two great Circles are on the ſkie named Colours, that deuide the ſkies in foure equall parts, and croſſe theyr ſelues dyrectly, the one palleth by the poles of the world, and by the two ſolſtices, and the other by the poles alſo, and by the two equinoctialles. The fyrſt ſmall cyrcle is called the cyrcle artike, becauſe of the pole zodiake about the pole artyke, and this like is to hys oppoſite, named the cyrcle antartike. The other two Troppykes, the one of ſummer, and the other of wynter. The Troppyke of ſummer is cauſe of the ſolſtice ſummer, beginning of Cancer, and the tropike of wynter of the ſolſtice of wynter, beginning of Capricorne, and are equally diſtant one cyrcle from the other. Here ought to be noted that the diſtances of the pole artike to the cyrcle artyke, and the diſtaunce of the Troppyke of the ſummer to the Equinoctiall, and that of the equinoctiall to the Troppyke of wynter, and from the cyrcle antartyke to the pole antartyke are iuſt equall ech of twenty three degrees & an halfe or thereabout, then the diſtaunce from the equinoctiall to the troppyke of ſummer, and fro the cyrcle artyke to the pole make together ſixty ſeuen degrees, the which take away of the quarter between the pole and the equinoctiall, whereas be ninety degrees, ſaue that there abideth three and ſixty that beene the diſtance betweene the Troppyke of wynter and the cyrcle antartyke, and theſe cyrcles bin ſaid little, for they be not ſo great as the other, neuertheles they be diuided each by three hundred and three ſcore degrees as the greateſt.

Of the riſing and reſconſing of the ſignes in the Orizon.

Chap. xxxv.

Orizon

Ozyzon and emiſpery differed, for ozizon is the circle that deui-deth the party of the ſkie that we ſee from that vnder the earth that we ſee not. Alſo Ozizon is a circle that moueth not, but as we moue fro one place to another, but emiſpery turneth conti-nually, for one party riſeth and mounteth ouer ozizon and the other part reſconſeth and entreth vnder it, thus ozizon riſeth ne reſconſeth but that commeth aboue riſeth; and that which goeth vnder reſ-conſeth. Meridien alſo riſeth not ne reſconſeth. Equinoctiall is the Diurnall circle that riſeth and reſconſeth regularly, aſmuch in one houre as in another and all in xxiiii. houres zodiake the large circle, and oblike whereon the ſignes bin, riſeth and reſconſeth all on a day naturall, but not regularly, for it riſeth moze in one houre then in a-other, for that is euer ouer ozizon is oblike, and deuideth the zodiake in two parts, whereof one is euer ouer our ozizon, and the other vnderneath. Thus halfe of the ſignes riſeth ouer our ozizon euery day artificiall be it ſhozte oz long, and the other halfe by night, wherefoze it behoueth that in the daies that bee ſhozter then the nightes the ſignes riſeth ſooner, and in long daies moze at leyſure, and thus the zodiake riſeth not re-gularly in theſe parties as the Equinoctiall, but there is double variation, for halfe of the zodiake that is from the beginning of Aries vnto the ende of Vir-go altogether taketh as much time in riſing as halfe of the Equinoctiall that is by it, and they begin to riſe in a moment, and ende in a moment alſo. But this halfe of the zodiake riſeth ſooner in the beginning, and this halfe of the Equinoctiall moze at leyſure, and this is called their obliquement. Alſo the o-ther halfe of the zodiake that is from the beginning of Libza vnto the ende of Piſces, and halfe of the Equinoctiall that is by it, beginneth and leaueth to riſe together, but the Equinoctiall in that party in the beginning riſeth ſooner, and the zodiake moze at leyſure, and this is called riſing directly. And whe-ther that riſeth ſooner the Equinoctiall oz the zodiake, yet alwaies they ende together. Example of the two inquings afozeſaide, as if two men went from London to Windſoz and departed both together, and that at the beginning the one go faſt and the other ſoftly, he that goeth faſt ſhould be ſooner in the midway then the other but if he that went faſt to the midway go ſoftly, and the other faſt, they ſhalbe both at once in Windſoz. Alſo the halfe of the zodi-ake from the beginning of Cancer, vnto the end of Sagittary in riſing beareth moze then halfe the Equinoctiall, ſo that this halfe ri-ſeth all right, and the other halfe of the zodiake riſeth oblikely.

¶ Of the diuiſions of the earth, and of the regions. Chap. xxxvi.



First or we speake of the starres & knowledge that shepards haue, wee will saye of the diuision of the earth, and of his parties after their opinion. Wherefore it is to be noted that the earth is round, & therefore as a man goeth from one country to another, he hath other orizon then he had, and there appeareth other part of the skie, and if a man went from Septentrion streight toward Midday the pole Artike to him shal be lesse reised, that is to say, more nigh approching to the earth, and if he went contrariwise it should bee more reised, that is to say, appering higher, and therefore if he went toward Midday vnder a meridien wheel that the pole Artike were lesse reised ouer his orizon by the xxx. part of one of the vi. part of the Arke Meridien, he should passe the xxx. part of the vi parties of halfe the circuit of the earth, and to him the pole should bee lesse reised by one degree, or to the contrary till it were more reised of one degree, then he shoulde passe one degree of the circuite of the earth, of the which all the degrees together bin, ccc.lx. And one degree of the earth containeth xiii. legues, and a halfe or there about, and euery legue is ii. mile. And as the spere of the skie is deuided by the foure lesse circles, fiue parties called Zones, so the earth is deuided into fiue regions, whereof the first is betweene the pole Artike and the cirtle Artike. The second betweene is the circle artike and the tropike of summer. The third is betweene the tropike of summer and the tropike of winter. The fourth is betweene the tropike of winter and the circle Antartike. The fift betwen the circle antartike and the pole antartike. Of the which parties of the earth some shepheards say that the first and the fift bin inhabitable, for their ouer great coldnes, for they bin too far from the sun. The third that is in the midle is too neere vnder the way of the sun, and is inhabitable for the greate heate. The other two parts, the second and the fourth be not too neare ne too far fro the sun, but be moderate in heate and colde, and therfore they bin habitable if there bin none other letting, and pose that it be true, ire it is not possible to passe ouerthwart the region vnder the way of the sun called Zone, turned to go fro the second to the fourth. For some shepherds would haue passed that would haue shewed of it, wherefore they say that there is no region habited, but the second wherein we and all other bin.

Of the variation that is for diuers habitations and regions of the earth. Chap. xxxvii.

Sheep=

Shepheards say, that if it were possible that the earth were inhabited all about, and pose the case that it were so, first they that inhabite vnder the Equinoctiall haue alwaies the daies and the nights equall, and haue the ii. poles of the world at the two corners of their orizon, and may see al the stars when they see the two poles, and the sun passeth twise in a yeare ouer them, that is when it passeth by the Equinoctials. Thus the sunne is to them the one halfe of the yeare toward the pole Artike, and the other half toward the other pole, and therfore they haue two winters in a yere without great cold, one is when we haue winter, & the other when we haue summer. Semblably they haue two summers, one is in March when we haue prime time, & the other in September when we haue harueſt, and by this they haue foure solstices, two high when the sun passeth by their zenich, and two lowe when it declineth one way or other, and thus they haue foure vmbers or shadows in a yere. for whē the sun is in the equinocces twise in a yere, in the morning their shadows be in the Occident, and at night in the Orient, and then at noone they haue no shadowes, but when the sunne is in the signes septentrionals their shadowes be toward the parties of the signes meridionals, and so againeward. Secondly they that inhabite betweene the Equinoctial and the Tropike of summer, haue in likewise two summers & two winters, and foure shadows in a yere, & they haue no difference of the first, saue that they haue longer daies in summer, and shorter in winter, for as the Equinoctial longeth, in likewise doth the daies in summer, and in that part of the earth is the first climate and almost halfe of the second, and is named Araby where in is Ethiopia. Thirdly they that inhabite vnder the Tropike of summer haue the sunne ouer their heads, and at the day of the solstice of summer at noone they haue their shadows smaller then we haue, and there is a part of Ethyopy. Fourthly they that be between the Tropike of summer and the circle Artike haue longer daies in summer then the aboue said, in as much as they be farther from the Equinoctiall, and shorter in winter, and they haue the sunne ouer their heads, ne toward septentrion, and that part of the earth we inhabite. Fiftly they that inhabite vnder the circle Artike haue the ecliptike of the zodiake to their orizon, and when the sunne is in the solstice of summer, it resconseth not, & thus they haue no night, but naturall daies of xviii. houres. Semblably when the sun is in the solstice of winter it is naturall day when they haue continuall night, and that the sunne riseth not to them. Sixtly, they that be betweene the circle Artike and the pole Artike, haue in summer diuers naturall daies, that be to them one day artificiall without any night. And also in winter be many natural daies, which are to them alwaies night, and the more that it approcheth the pole, the more is the artificiall day of summer long, & dureth in some place a weeke, in other a month, in other two, in other three, in other more, & proportionally the night is greater, for some of the signes be euer on their Orizon, and some alwaies vnder, and as long

as the sunne is in the signes aboue it is day, and while it is in the signes vnderneth it is night. Seuenthly they that inhabite right vnder the pole haue the sun halfe of the yeare on their Ozizon, and haue continuall day, and the other halfe of the yere continual night, and the Equinoctial is in their ozizon that deuideth the signes, six aboue and six beneath, wherefore when the sun is in the signes that be hie, and toward them they haue continuall day: and when it is in the signes toward midday, they haue continuall night, & thus in a yere they haue but one day and one night. And as it is said of that part of the earth toward the pole Artike, a man may vnderstand of the other half, and of the habitations towards the pole Antartike.

¶ The diuision of the earth, and onely of the part inhabited.

Sheepheardes and others as they deuide the earth inhabitable in vii. parts that they call climates. The first Diamercus. The second climate Diacies. The iii. Dalixandry. The iiii. Diarhodes. The v. climate Diaromes The vi. Davozistines. The vii. Diaripheos, Of the which each hath his longitude determined, and the latitude also, & the nerer they be to the Equinoctiall the longer they be and larger and proceed in longitude from Ozient to Occident, and in latitude from midday to septentrion. The first climate after some sheepheardes conteineth in length halfe of the circuit of the earth, that is two hundred thousand and foure hundred mile, & it hath an hundred thousand & two hundred mile of length. The ii. and so of the other, for the lessing of the earth comming toward Septentrion. To vnderstand what a climate is after the saying of sheepheardes. A climate is a space of earth equally large, whereof the length is from Ozient to Occident, and the bredth is comming fro midday, & fro the earth inhabitable toward the Equinoctiall drawing to septentrion, as much as an houre of clocke chãgeth not. For in earth habitable the clocks change vii. times in the bredth of the climates. It is of necessity to say that they be vii. and where the variation of houres is, there is the diuersity of clymats, how beit that such variation properly ought to be taken in the middes of the clymates, and not in the beginning or end, for the proximity and couenaunte the one of the other. Also one clymate hath alwaies a daye artificiall of summer shorter or longer then another climate, and this day sheweth the difference in the midst of euery clymate better then in the beginning or end, the which thing we may sensibly know at eie, and thereby iudge the difference of the clymates. And it is to be noted that vnder the Equinoctiall the daies and the nights in all times are equall, each of twelue houres, but cõming toward Septentrion the daies of summer longeth, and the winter daies shorteth and the more that one approcheth Septentrion the more wareth the daies in such wise, that at the fine of the last climate the daies in summer bee longer by three houres and

an

an halfe, then they be at the beginning of the first, and the pole is more reised by xxviii. degrees. At the beginning of the first climate, the longest day of summer hath xii. houres and xlv. minutes, & in the pole is reised on the orizon xii. degrees and xlv. minutes, and the middes of the climate the longest day hath xiii. houres, and the pole reised xvi. degrees, and the latitude dureth vnto the longest day in summer, that is, xiii. houres & xv. minutes, and the pole reised xx. degrees and an halfe, the which largenesse is, cccc. xl. mile of earth. The second climate beginneth at the end of the first, and the middes is there as the day hath xiii. houres & an halfe, and the pole is reised ouer the orizon, xxiii. degrees and xv. minutes, and the latitude dureth vnto there as the longest day hath xii. houres and xlv. minutes, and the pole is reised xxvii. degrees and an halfe, and this largenesse conteineth of earth, cccc. mile iust. The third climate beginneth at the end of the second, and the middes is there as the day hath xiii. houres, and the pole is reised xxx. degrees & xlv. minutes, and the latitude extendeth vnto there as the longest day hath xiiii. houres and xv. minutes, and the pole is reised xxiii. degrees, and xl. minutes. The fourth climate at the end of the third, and the middes is there as the longest day hath xiiii. houres and an halfe, and the pole is reised xxvi. degrees and xx. minutes, the latitude dureth vnto there as the longest day hath xii. houres and xlv. minutes, and the pole is reised xxx. degrees, and the largenesse conteineth of earth, ccc. mile. The fift climate at the ende of the fourth, and the middes is there as the longest day hath xv. houres, and the pole is reised xli. degrees and xx. minutes, and the latitude dureth vnto there as the longest day hath xv. houres and xv. minutes, and the pole is reised xliii. degrees and an halfe, and the largenesse conteineth of earth, cclii. mile. The vi. climate at the ende of the fift, and the middes is there as the longest day hath xv. houres and an halfe, and the pole is reised ouer the orizon xlv. degrees and xiii. minutes, of the which the largenesse dureth vnto there as the longest day hath xv. houres and xlv. minutes, the which largenesse conteineth of earth, cc. xii. mile. The vii. climate at the end of the first, and the middes is there as the longest day hath xvi. houres, and the pole is reised xlviii. degrees and xl. minutes, the latitude extendeth vnto there as the longest day hath xvi. houres and xv. minutes, and the pole is reised l. degrees and an halfe, and the largenesse of the earth conteineth, clxxvi. mile.

¶ A marueilous consideration of the great vnderstanding of Sheepheards.

IF case were after the length of the climates one might go about the earth fro Orient to Occident to his first plate, some sheepherds say that this compasse may almost be made. Saying that if a man wet this cõpasse in xii. naturall daies going regulerly toward Occident

and began now at midday, he should passe euery day natural the xii. part of the circuit of the earth, and be xxx. degrees whereof behoueth that the sunne make a course about the earth, and xxx. degrees farther or he be returned on the morrowe at the meridien of the saide man, and so the saide man should haue his day and night of xxvi. houres, and should be farther by the xii. part of a naturall day then if he rested him, wherfore it followeth of necessity, that in xii. natural daies the said man should only haue but xi. daies & xi. nights & somewhat lesse, & that the sun should light him but xi. times, & response xi. times, for xi. daies and xi. nights, euery day and night of xxvi. houres maketh xii. naturall daies, ech day of xxiiii. houres. By semblable consideration behoueth that an other man that should make this course going toward Orient haue his day & night shorter then a naturall day by ii. houres, then his day and night should be but of xii. houres. Then if he made this course in like space, that is to say in xii. daies and somewhat more. Thus if John made the course toward Occident, and Peter toward Orient, and that Robert abode them at the place fro whence they departed the one as soone as the other, & that they meete at Robert both together. Peter would say that he had two daies and two nights more then John, & Robert that had rested a day lesse then Peter, and a day more then John, howe well that they haue made this course in xii. natural daies, or an hundred, or in ten yeres, al is one. This is a pleasant consideration among sheepheards how John and Peter arriueth one sell day, put case it were on sunday. John would say it is saterday, Peter would say it is munday, and Robert would say it is sunday.

¶ Of the Pomell of the skies a starre named the starre of the North, neere to the pole of Artike called Septentrionall. Chap. xxxviii.

After the aboue said things here will we speake of some stars in perticular. And first of them that sheepherds cal the pomel of the skies, or star of the North, wherfore we ought to know that we see sensibly the skie turne from Orient to Occident by the diurnall mouing that is of the first mobile, which is made on two points oppolites that be the poles of the skie, of the which one we see, and it is the pole Artike, and the other we see not, that is the pole Antartike or of midday, which is alway hid vnder the earth. By the pole Artike that we see is the starre most approched that sheepherds cal the pomel of the skie, the which they say is the highest & most steedfast fro vs, & by the which they haue the knowledge that they haue of the other starres and parts of the skie. The starres that be by the said pomell go neuer vnder the earth, of the which be the stars that make the chariot, & diuers other, but they that be far from it, go sometime vnder the earth, as the sun, the moone, & other planets. Under this pomel directly is the angel of the earth, in the place wher against the sun is at the hour of midnight.

Of

Of Andromeda a ſtarre fixed.

Aries is a ſigne hot and dry, that gouerneth the head of man & the face, and the regions, Babylon, Percy and Araby. And ſignifyeth ſmal trees, and vnder him at the xvi. degree riſeth a ſtarre fixed named Andromeda, that ſheepheards figureth a maid in her haire vpon the brinke of the ſea, ſet to be deuoured of the monſters of the ſea, but Perſeus ſon of Jupiter fought with his ſword againſt the ſaid monſter and ſlew it, and then the ſaid Andromeda was deliuered. They that be borne vnder her conſtellation be in danger of priſon, or to die in priſon, but if a good planet take regard, they ſcape not death and priſon. Aries is the exaltation of the ſun at the xix. degree, and Aries is the houſe of Mars with Scorpio where he is moſt.

Of Perſeus a ſtarre fixed Lord of the ſpeare.

Taurus hath the trees, planets, and impes, and gouerneth of man the necke and the throte bol, the regions, Ethiopy, Egipt, & the countrey about, and vnder the xxii. degree riſeth a ſtar fixed of the firſt magnitude, that ſheepheards call Perſeus ſonne of Jupiter, that ſmote of the head Meduſe, who made all them to die that beheld her, and by no maner they might eſchew it. ſheepheards ſay that when Mars is conioyned with this ſtar, they that be borne vnder the conſtellation ſhall haue their heads ſmitten off, if God ſhape not remedy, & ſometime they call this ſtar Lord of the ſword, and figure him a man naked with a ſword in one hand, & in the other the head of Meduſe & looketh not on it. And Taurus is the exaltatiō of the moone in the iii. degree.

Of Ozyron a ſtarre fixed and his fellowes.

Gemini ſignifyeth large good courage, wit, beauty, cleargy, and gouerneth of man the ſhoulders, armes, and hands, and the regions, Jugen, Armony, Cartage, and hath the ſmall trees, And vnder the xviii. degree riſeth a ſtar fixed, named Oziron, and with it xxvi. other ſtars, and is figured, a man armed in maile, and a ſworde gird about him, and ſignifyeth great captaines. They that be borne vnder the conſtellation be in danger to be ſlaine by treaſon, if good fortune be not with them. Gemini and Virgo be the houſes of Mercury, but Virgo is it in which he ioyeth moſt, and Gemini in the thirde degree is the exaltation of the dragons head.

Of Alhabor a ſtarre fixed.

Cancer domineth the long and equall trees, & of the body of man the breſt the heart, the ſtomache, the ſide the lights, and the longes, the regions, Armony the little, & the region of Orient. And there riſeth vnder it in the viii. degree a ſtarre fixed that ſheepheards call Alhabor, that is to ſay the great dog, and they ſay that they which be borne vnder the conſtellation, and that be in the aſcending or the middes of the ſkie it ſignifyeth good fortune, and if the Moone be with it, and the party of fortune he that in it ſhalbe borne, ſhal not be very rich, and Cancer is the houſe of the Moone, and is the exaltation of Jupiter in the xv. degree.

Of a

¶ Of the ſtarre fixed named the Lyons heart.

Leo hath the great trees, that is to ſay, he ſignoureth ouer them & ſignifieth an haſty man ful of anger and of anguiſh, & of the body of man it beholdeth the heart properly, the backe & the ſides, and of regions Artiry vnto the ende of the earth habitable, and vnder the xxxiii. degree riſeth a ſtarre fixed named the lyons hart, & they that be borne vnder the conſtellation as ſheepheards ſay, ſhall be mounted in his ſignouries, or in great offices, and afterward ſhalbe depriued or put downe, & be in danger of their liues, but if ſome good planet behold the ſaid ſtarre they may be ſaued. Leo is the houſe of the ſun, and Aries is the exaltation of the ſun as it is ſaid.

¶ Of the ſtarre fixed named Nebuluſe, and of an other named the golden Cuppe.

Virgo gouerneth all that is ſowen on earth, and ſignifyeth a man of good courage, philoſophy, largeſſe, and of all maner of ſciences, and kepeth of man the belly and the entrailes, & the regions Algeramitta, Aſſen, that is a region by Jeruſalem, Euphrates, and the ile of Spaine. Under the longitude of xv. degree riſeth a ſtar fixed named Nebuluſe or taile of the Lyon, & is in the ſeptentrional latitude of the ſaid ſigne of virgo, vnder the which ſigne riſeth an other fixed ſtar which ſheepheards call the golden Cuppe, and is in the xiii. degree of the ſaid ſigne toward the party meridionall. The which ſtarre is of the nature of Venus and of Mercury, & ſignifyeth that they which be borne vnder the ſaid conſtellation to know of things worthy and ſacred.

¶ Of the Porke eſpike a ſtarre fixed.

Under the ſigne of Lybra, that domineth the great trees, and ſignifyeth Juſtice, and of a man it gouerneth the reines, and the nether part of the belly, and regions, the countrey of Romany, and of Greece: vnder the xviii. degree riſeth a ſtarre fixed that Sheepherds cal Porke eſpike. They that bin borne vnder the conſtellation bin well ſhapen, and bin honeſt, and do things that folke marueile on, and reioyceth, and ſignifyeth riches by honeſty, and pretious merchandiſe, and bin commonly loued of Lords and Ladies, and Lybra is one of the houſes of Venus, and Taurus the other, in the which ſhe reioyceth moſt, & is the exaltation of Saturne, for the wether beginneth to waxe colde in this month of September, and Saturne is the planet and Lord of cold, that exalteth when he entreth into the ſigne of Lybra.

¶ Of the Crowne ſeptentrionall a ſtarre fixed.

The Scorpian domineth the trees that bin of longitude and largeneſſe, and ſignifyeth falſenes, & of the body of man gouerneth the priuy places, and the regions of Hegebert, and the field of Araby, in the ſecond degree riſeth a ſtar that ſheepheards call the Crowne ſeptentrionall, the which when it is in the aſcending in the middes of the ſkie, giueth honour and exaltation to them that bin borne vnder the conſtellation, and ſpecially when it is well

beholden

beholden of Sol, the Scorpion is one of the houses of Mars, in the which he reioyceth most, and Aries is the other, and is the signe wherin Mars beginneth to fall from his exaltation.

¶ Of the Scorpions heart a starre fixed.

The Sagittary signifyeth a man ful of engine and wisse, and gouerneth the thighs of man, and regions, Ethyopy, Maharobem, and Aenich Under his first degree riseth a star fixed of the first magnitude, the which shepards call the Scorpions heart, which when it is well beholden of Iupiter or Venus, it raiseth them that be borne vnder his constellation to great honor and riches, but when it is ill beholden of Saturne or of Mars, it putteth them that be borne vnder it to pouerty. The Scorpion is the house of Iupiter, in the which he reioiceth most, and Pisces is his other house, and so is the said Sagittary the exaltation of the Dragons taile.

¶ Of the flying Eagle a starre fixed.

Capricornus signifyeth a man of good life, wise irefull, & of great thought, and gouerneth the knees of man, and the regions, Ethiopye, Araby, Gehamen, and to the two seas, and vnder his xxviii. degree riseth a star that shepheards call the flying Eagle, that signifyeth the Soueraigne Emperours or Kings. They that be borne vnder his constellation when they be well beholden of the sun and of Iupiter, mounteth in great seignories, and bin loued of kings and Princes. Capricornus & Aquarius bin the houses of Saturne, but he reioyceth in Aquary most, and the said Capricornus is the exaltation of Mars.

¶ Of the Fish Meridionall a starre fixed.

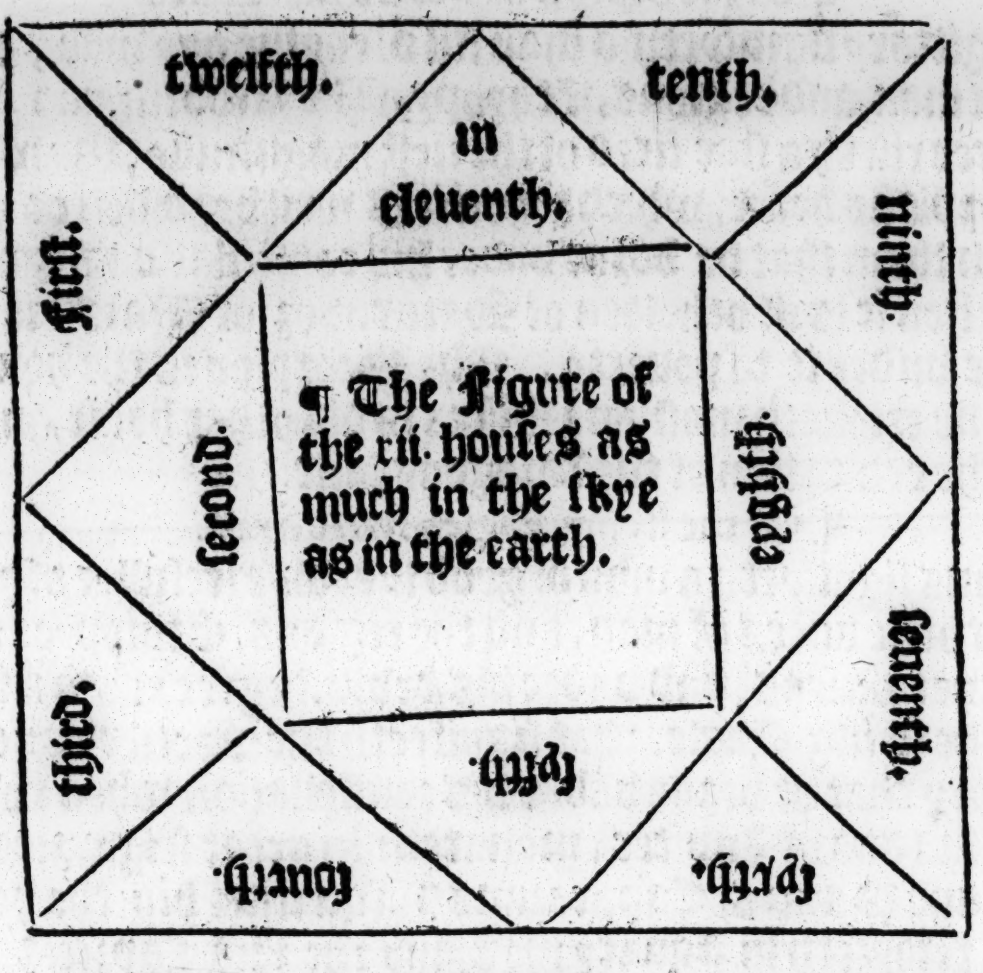
Under Aquarius that kepeth the legs of man to the ankles of the feete, & the regions of Hazenoth. Alempha, and part of the land of Alphege, & a part of Egipt. In the xxi. degree riseth a star that shepheards cal the Fish Meridionall. They that be borne vnder his constellation be happy in fishing in the sea of Midday, and vnder the xx. degree of the said signe riseth the Dolphin that signifyeth Lordship on the sea, ponds and riuers, and as it is said Aquarius is the house of Saturne in which he reioyceth.

¶ Of Pegasus that signifieth the horse of honour a starre fixed.

Pisces gouerneth of man the feete. and signifyeth a man subtile, wise, and of diuers colours, & hath regions, Tabyasen, Jurgen, and all the habitable part that is Septentrion, and part of Romany, and vnder the xv. degree of the said signe riseth a star that shepards call Pegasus, that is the horse of honour, and the figure in forme of a faire horse. They that be borne vnder his constellation shalbe honoured among great Capitaines and Lordes, when Venus is with it, they be loued of great Ladies, if the said starre be in the middes of the skie in the descending, and Pisces is one of the houses of Iupiter, and Sagittarius the other, in the which he reioyceth most, and the said Pisces in the xxvii. degree is the exaltation of Venus.

¶ Of

¶ Of the diuision of the xii. houses, as well in the earth as in the heauens. Chap. xxxix.



THe heauens and the earth may be deuided in foure partes by two circles, which crosseth directly ouer the two poles and crosseth foure times the Equinoctiall line. Eche of the foure parts deuided into three equally, is in all, xii. equall parts, as well in the skie as in the earth, which shepardes call houses, and be twelue. Of the which sixe be alwayes aboue the earth, and sixe vnder it, and these houses moueth not, but be alwaies eche in their place, and the signes and planets passeth by them alwaies once in xxiiii. houres. Three of these houses be from Orient to midnight going vnder the earth, the first the second and the third, wherof the first vnder the earth, begineth at Orient named the house of life. The seconde house of substance and riches. The thirde that finisheth at midnight is the house of fraternitie. The fourth that begineth at midnight comming in occident is named the house of patrimony. The fift following is the house of sonnes. The sixt finisheth in Occident vnder the earth is the house of sickenes. The seuenth beginneth in Occident on the earth, and stretcheth toward midday & is the house of mariage. The eight is the house of deth. The ninth finishing at midday is called the house of faith, of religion, and pilgrimage. The tenth begineth at midday comming toward Orient is the house of honour and regalitie. The eleuenth after that, is the house of true friendes.

And

And the twelfth that finiſheth in Orient on the earth is named the houſe of charity: but this matter is difficile, for Shepheards knowledging the nature and property of euery of the ſaid twelue houſes, and departeth them lightly and ſufficeth of that is ſaid with the figure preſent.

QValiter puer creſcit in ventre matris ſuæ. Primo menſe creſcit cerebrum. Secundo creſcunt vene. Tertio & Quarto habebit omnia membra ſua, ſed erit ſine anima. Quinto incipit venere & mulum grauabit matrem ſuam. Sexto circundabitur pelle, & oſſa creſcent. Septimo vngues creſcent. Octauo creſcet cor & omnia viſcera preter iecur. Nono ſciet mater ſi puer poterit bene naſci an non. Decimo creſcit iecur in puero, de tunc bene comparebit mulieri ſi bene euenier & puero, an non, que in iecore iraſcat: quod quam cito habuit iecur tam cito naſcetur vel morietur.

In quibus partibus corporis hominis ſunt ſpiritus & intellectus. Intellectus dicitur eſſe in fronte. Memoria in cerebro. Ira in felle, auaricia in iecore, timor in corde, halitus in pulmone, cogito in venis: quia ſplene ridemus, ſalle iraſcimur, corde ſapimus, iecore amamus: quibus quatuor elementis conſtantibus integrum eſt animal.

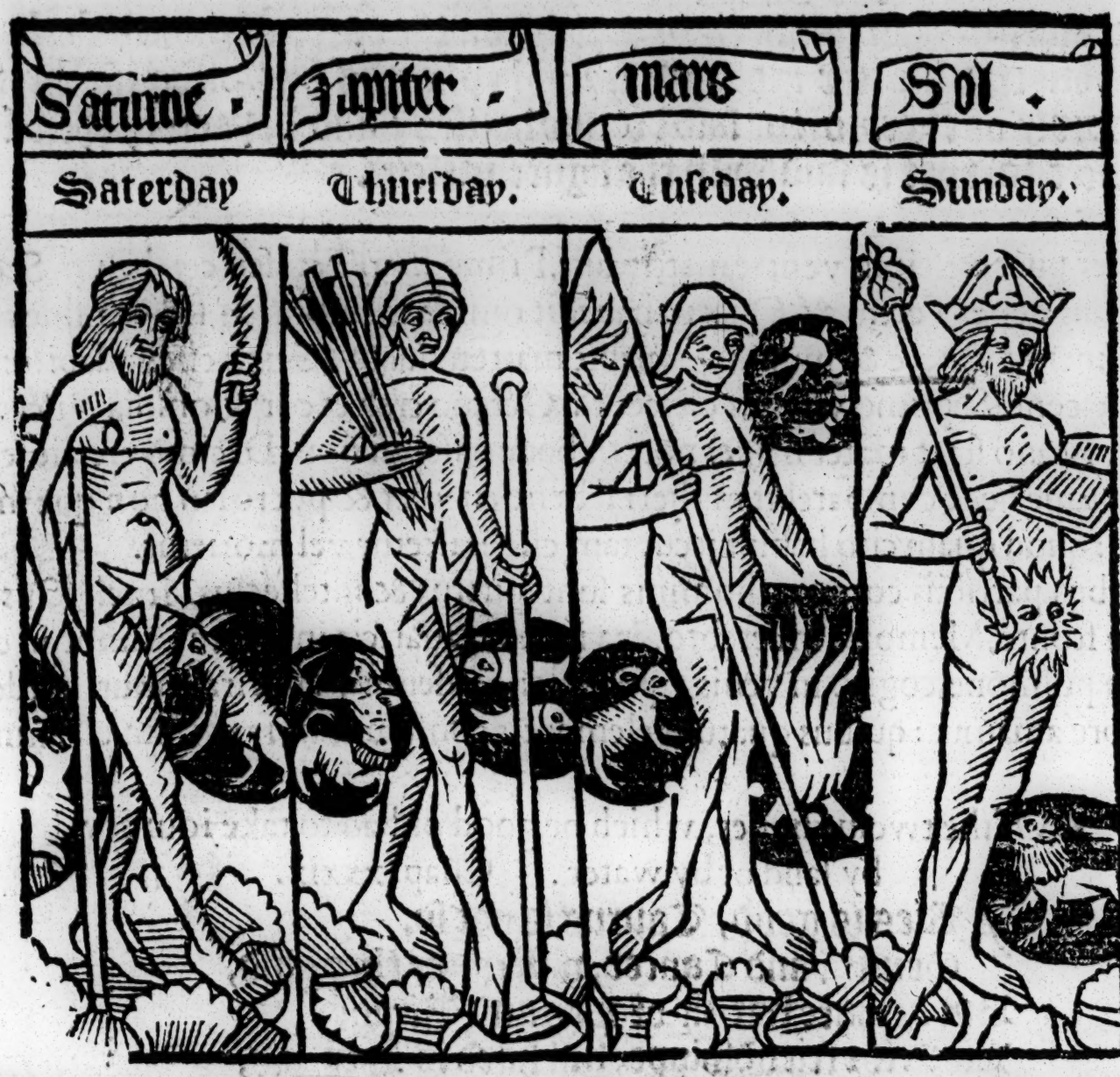
¶ Of the twelue ſignes, which be good or bad to take iourney by land or by water. Chap. xxxix.

ARies is good, Taurus is not ſo.
Gemini and Cancer, will make thee glad,
But beware hardly of Leo and Virgo,
Libra for friendſhippe, full hard is Scorpio,
Sagittary good, Capricorne perilous.
Aquary by water good, clerkes proueth ſo,
For beſt is Piſces, and moſt plenteous.

¶ How the planets raigne in euery houre. Chap. xl.

HE that will weet how ſheepheards know which planet reigneth euery houre of the day and the night. And which planet is good, & which is bad, ought to know the planet of the day and ſeeke therefore. The firſt tempozall houre of the ſun riſing that day is for the ſaid planet. The ſecond hour is for the planet enſuing, and the third for the other as they bin here figured by order, and it behoueth to go from Sol to Venus, Mercury and Luna them come againe to Saturne vnto xii. that is the houre before the ſun going downe, and incontinent after the ſun is downe beginneth the firſt houre of the night that is for the xiii. planet, and the ſecond houre of the night for the xiiii. and ſo vnto xii. hours for the night. that is the next houre before the ſon riſing and come directly falling vpon the xviiii planet, that is nert before that of the day following. And thus the day hath xii. houres, and the night xii. alſo the which be tempozall houres, different to the houres of the clockes, the which be artificials. Seepheards ſay that Saturne and Mars

be



be euill planets. Jupiter and Uenus good, Sol and Luna halfe good & halfe euill. The party toward a good planet is good, and the party toward the euil planet is naught. Mercury conioyned with a good planet is good, and with an euill planet he is nought, and they vnderſtande this as to the influences good or euill that bin of the ſaid planets there following.

The houres of the planets bin different to them of clockes, for the houres of clockes bin egall at all times ech of lx. minutes, but they of the planets when the daies and the nights be egall that the ſun is in one of the Equinoctes they be egal, but as ſoone as the daies lengtheneth or ſhorteneth, ſo doth the natu= rall houres, by this it is conuenient alway for the day to haue xii. temporall houres, and the night alſo, and when the daies be long, and the houres long, & when the daies bin ſhort and the houres ſhort, in likewiſe is the night, and neuertheleſſe an houre of the day, and an houre of the night togither haue vi. ſcore minutes, as many as two houres for artificials, that the one leaueth the other taketh. And take we our planets, fro the ſun riſing, not before vnto the ſun go= ing downe, and all the remnaunt is night.

Example of that which is aboue ſaid.



In December the daies haue but viii. hours artificials of clocks, & they haue xii. temporals, let the viii. hours artificials be deuided in xii. egall parts, and it shal be xii. times xl. minutes, and euery party shalbe a tẽporal houre that shalbe of xl. minuts and no mo. Thus in December the temporall houres of the day haue but xl. minuts, but the houres of the night haue foure score. For in that time the nights haue xvi. houres artificials, the which deuided in twelue parts bin four score minutes for euery temporal hour. Thus the hours of the nightes in December haue foure score minuts and xl. for an hour of ỹ day, ther bin sixe score minuts in two temporal houres, as many as in two houres artificials that be ech of xl. mynutes. In June is the contrary, in Mars, and in September, all houres bin egall as the daies bin in other monthes by egall portion. With euery planet here afore figured bin the signes, which be the houses of the said planets, as it is aforesaid. Capricornus and Aquarius bin the houses of Saturne.

Sagittarius, and Pisces, of Iupiter, Scorpius, and Aries, of Mars, Leo of Sol, Taurus, and Libra, of Venus, Gemini, of Mercury, Cancer, of Luna with other significations that would be long to recount.

Hereafter followeth the nature of the seuen planets with the dispositions of the said planets after the sayings of expert Shepheards.

My sonne thou shalt vnderstand,
That to auoide all Idlenes:
This matter ofte thou take in hand,
To reade of Shepheards businesse:
And specially of the Planets seuen,
Of Mars, and Saturne that is full hie,
Also of Sol, the middle heauen,
And vnder him Venus, Luna and Mercury:

For

For to know their natures all,
In sooth it is a great cunning,
And shew what may befall,
When euery planet is raigning,
By their working oft we bin moued
To loue, lust, and playes of follitie,
And by some of them as clearkes haue proued,
They stirre vs to theft, murther and vilitie,
Some be not good, some be bad verily,
Some be not comfortable to mannes beast,
Some hote, some colde, some moist, some dry,
If three be good, foure be worse at the least.
Saturne is hiest and coldest, being full bad,
And Mars with his bloudy sword, euer ready to kill,
Jupiter very good, and Venus maketh louers glad,
Sol and Luna is halfe good and halfe ill,
Mercury is good and euill verely:
And hereafter shalt thou know
Which of the seuen most worthy be,
And who raigneth hie, and who alow,
Of euery planets property,
Which is the best among them all,
That causeth wealth, sorrow, or sin,
Tarry, and heare soone thou shalt,
Speake soft, for now I begin.

Of Saturne.



Saturnus significat hominem nigrum & crocum terre
ambulando mergentem in terram
incessu, adiungens pedes & manus
Paruos oculos hic habet curtam:
spissa: calidus ingeniosus, seductor homi-
nemque corpore pilosum hunc

Here beginneth of Saturne the highest of the seuen Planets.

SAturne is the highest planet of al the vii. he is mighty of himselfe, he glueth al the great colds and waters, yet he is drie and cold of nature, & he commeth into Cancer, and his chiefe signes bin Aquary and Capricorne, and he compasseth al the other planets. For Saturne is next vnder the first mobile, that is, vnder the Christal skie, the which mobile moueth marueilously, for some Shepheards say that he causeth by his meuing al other planets to moue, and moueth the mobile aboue.

Saturne is so hie that shepheards cannot wel measure it. For so hie reason hath power and no farther, and therfore it is more then xxx. yere or he may run his course. When he doth raigne there is much theft vsed, and little charity, much lying, and much lawing one against another, and great prisonment, and much debate and great swearing. And much plenty of corne, and also much plenty of Hogs, and great trauel on the earth, and old folke shalbe very sickly, and many diseases shal raigne among the people, and specially in the chiefe houres of Saturne, and therefore this planet is likened to age, as hard, hungry, suspicious, and couetous, that seldome is content with any thing. For Saturne is enemy to all things that groweth and beareth life of nature, for the cold and stormy bitternes of his time.

Of his proprieties.

HE that is borne vnder Saturn shalbe false, enuious, & ful of debate, and ful of law, & he shalbe cunning in copying of Lether, and a great eater of bread and flesh, and he shal haue a stinking breth, & he shalbe heauy, thoughtful, and malicious, a robber, a fighter, and ful couetise, and yet he shal keepe councel wel, and be wise in counceling, and he shal loue to sinne wilfully, he shal be a great speaker of tales, Iustes, and Chronicles, he shal haue little eien, black haire, great lips, brode shouldred, and shal looke downeward. He shal not loue sermons, ne to go the Church; and beware of his hands, and behold the ratel, and aboue his eares the planet doth raigne. And the children of the said Saturne shalbe great ianglers & chyders, black & leane in the face, thin bearded, euil ianguaged, they shalbe ful of law and vengeance, & wil neuer forgiue til they be reuenged of their quarell, and like as the planet Saturne is colde, and a causer of great frostes and snowes, semblably, and he that is borne vnder him shall be colde in charity, and not misericordious and merciful, but vengeable, and wil neuer be intreated. And also they shalbe great cursers, & beare malice long in their minds, and not forget it, and they looke to be obeied and to haue great reuerence, & commonly wil praise themselues, and talke to themselfe, and laugh at their own conceit, and al euils shal growe in them, and aboue all colours hee shall loue blacke colour best. The planet of Saturne gouerneth of man the ratell, and aboue the eares as is aforesaid, and this planet is cause of hasty death, for because that he is cold and drie of nature, and therfore he is likened to melancholy. And the said Saturne raigneth in Aquary, Capricorne, and Cancer, but specially in Aquary and Capricorne.

Of Iupiter.



Iupiter significat hominem habentem album rubo-
rem in facie, habentem oculos non prorsus nigros,
nares non equares & breues caluum, in aliquo denti-
um habentem nigridinem, pulchre statura, boni
animi, bonis moribus, pulchri corporis, hominemque
habentem magnos oculos, pupillam latam barbam
crispam.

NExt after the planet of cold Saturne is the noble planet of Iupiter, the which Iupiter is very pure and cleare of nature, and not very hot, but he is all vertuous. And there is fired in Iupiter two noble signes of loue, the one is Pisces, and the other is Sagittarie, signes of none euil, nor vnhappines: this planet may do none euil, he is best of al the other seuen, he keepeth the liuer of man and maintaineth it iolioull, and euermore this planet doth good, and within xii. yeres or there about he passeth al the twelue signes.

Of his proprieties.

THe man that is borne vnder him shal loue cleanlines of body, and will not vse to speake of ribawdry, and harlotry, he shal euer loue religion, and vertuous liuing, he shalbe personable of body, he shal be perfect in all maner of measures both large and long, he shalbe white in the visage, medled with a little rednesse, large browes, he shalbe a faire speaker, and say wel behinde a person, he shal loue greene colour and gray, he shalbe happy in Marchandise, and shal haue plenty of gold and siluer, and he shal loue to sing and to be honestly merry: and of man he gouerneth the stomacke and the armes.

Of Mars.

THe planet of Mars is called the God of battel and of al war, and he is the iii. planet, for he reignes next vnder the gentile planet of Iupiter. This planet Mars is the worst of al other, for he is hot and drie, and stirreth a man to be very wilful and hastie at once, and to vnhappinesse, one of his signes is Aries, and the other is Scorpio, and most he is in those two signes. He causeth al wars and battels, this planet stirreth men to beare weapons as murderers, daggers, swordes, bils, or bowes

or



¶ Mars signifiçat hominem rubeum, habentem capillos ruffos, & faciem rotundam, leuiter hominis dehonestans, habentem oculos croceos, horribilis aspectus audacem, habentem in pede signum vel macula, hominemq; ferocem habentem acutum aspectum superbiam leuitatem & audacem.

or some other weapon of death, and would euer heare of fighting. Therfore let euery man beware of the daies of Mars, & in his thiefe houres that no man fight, for without doubt if God help him not he shalbe maimed or slaine. Also the houres of Mars is perilous meeting with theues for dread of slaying of true men. And Mars mounteth into the Crabbe, and goeth about the xii. signes in two yere, and thus runneth his course.

Of his proprieties.

HE that is borne vnder Mars, in al vnhappines is expert, he shall be a nourisher of great beasts, he is ful of malice, and euer doing wrong, vnder Mars is borne al theeues and robbers that kepeth high waies, and hurteth true men, and night walkers quarel pickers, mockers and scoffers, and these men of Mars causeth warre, murther, & battaile, they wil gladly be Smithes or workers on yron, light fingered, and liers, and great swearers of othes in vengeable wise, and a great surmiser and crafty, he is red and angry, with blacke haire, and little eyen, he shalbe a great walker, and a maker of swords and knives, and sheeders of mans bloud, a lecher, a speaker of rybawdry, red bearded, round visage, and good to be a barber and letter of bloud, and to draw teeth, and is perilous of his hands, & he wil be rich of other mens goods. And of the body of man, Mars keepeth the gal and the raines.

Of the noble planet Sol.

THe Sun is a planet of great renowme, and king of al the planets, the sun nourisheth euery age, and yet is he hot and drie of nature, and the planet Saturne is to him ful contrary, for he is euer cold, and the noble planet of the sun is hot and giueth al light, for when it is aboue the earth it is daye,



Sol significat hominem habentem colorem inter croceum & nigrum, id est fuscum, tecturum eum rubore, breuis statuere, crispum caluum, pulchri corporis, capillos, parum rubeos: oculos aliquantulum croceos, & mixtam, habet naturam cum planeta qui cum eo fuerit dum modo digniorem habeat locum eius infequitur naturam.

and when the earth doth shadow the sunne it is night, much be we people bound to laud god for that noble planet, for hee comforteth both man and beast, fish, and al fowles that flieth in the aire, all thing is glad of the sun, the red rose and faire flowers, after that the sunne goeth far into the west they close themselues.

Of his proprieties.

ALL men and women that be borne vnder the Sun shalbe very faire, amiable of face, and their skin shalbe right white and tender, and wel coloured in the visage with a little rednes, and they shall haue a pleasure in their owne beauty, they shal shewe their liues as they were good and holy, but they shalbe secret hipocrites, if they giue them to religion, they shalbe fortunate to great promotions, they shalbe cleane & good of faith, and shalbe gouernour of other people, and if they be neuer so poore, yet shal they loue hawking and hunting with hounds and hawkes, and reioice to see it, the children that is borne vnder the sun shal desire honour and science, and shal sing very pleasantly, and they shalbe of courage good and diligent, and shal desire lordship aboue other people, they shal giue wise iudgements, and their words shal sound al sweetly, and he beare any office he shal be liberal, and he shalbe subtile in feates of war, and many shal seeke to him for councel, he shal haue profit by women, and he shal be in seruice with lords, and by them shall haue aduantage for his wisedome, his signe shalbe in the face, he shalbe smal of stature, with crispe haire and bald on the head, he will seldom be angry: and of al the members in a mans body the sun keepeth the hart, as the most mighty planet aboue al other.

Of

Of the gentle planet Venus.



¶ Venus significat hominem album trahentem ad ingredinem pulchri corporis & capillorum, habentem paruam maxillam pulchros oculos, & pulchram faciem, multos capillos habentem, ad album confectum rubore crassum & benevolentem.

NExt after the sun raigneth the gentle planet Uenus, and it is a planet feminine, and she is Lady ouer all louers, this planet is moist & colde of nature, and her two signes is Taurus and Libza, and in them she hath all her ioy and pleasance, she causeth ioy, and specially among yong folke, for greatly she raigneth on them, and on all men that be lelious, and on women also, for lelousie is but a loue inordinate, as when a man or woman loueth more frequently then they should, for such would neuer be from the sight of their louers, for if they be, anone they suspect them, and feare to be beguiled. There is no man that loueth a woman by carnall affection, but it is by the influence of Uenus, and but fewe men can escape out of her daunger. This planet Uenus runneth in twelue moneths ouer the xii. signes.

Of her proprieties.

WHat man or woman that is borne vnder Uenus shalbe a very gaie louer, pleasant and delicious, and most commonly they shall haue blacke eies and little browes, red lips and cheekes, with a smiling cheere, they shal loue the voice of trumpets, clarions, and of other minstralsy, and they shalbe pleasant singers, with sweete voice, & ful of wanton toies, plaies, and scoffings, and shal greatly delight in dancing, and gamboles, with leaping & springing and will vse playing at the chesse, and at the cardes and tables, and desire oft to cõmune of lust and loue & couet of sweete meates and drinkes, as wine and be oft drunken, & oft desire lechery and the beholding of faire women, and the women of men likewise, and vse dead fleshly lust oftentimes, they wil desire faire clothes, of gay colour, and fine,

withyrings of vanity, and al vaine pleasure of the world, with faire and rich clothes, and pearles, and precious stones, they shal loue flowers with sweet smels, yet shal they be of good faith, and they shal loue other as wel as themselues, they shalbe liberal to their friends, they shal haue few enemies, if they be browne they shalbe wel proportioned of body, if they sweare it is true ye may beleeue them, and Uenus gouerneth the thighes of man.

Of the faire planet Mercury.



Mercurius significat hominem non multum album neque nigrum habentem colorem, frontem cleuatam, longam faciem & nasum longum, barbam in maxillis, oculos pulcros non ex toto nigros, longosque digitos atque perfectum magistrum.

NExt vnder Uenus, is the faire planet Mercury, and it is masculine nexte aboue the Moone, and there is no planet lower then Mercury, sauing onely the Moone. This Mercury is very full and dry of nature, and his principal signes be these. Gemini is the first that raigneth in the armes and the hands of man or woman, and the other signe is Virgo that gouerneth the naul and the stomacke of man. This planet is Lord of speech, in likewise as the Sun is Lord of light. This planet Mercury passeth and circuiteth the xii. signes in CCCxxviii. daies. Hereafter is shewed the disposition of the children that be borne vnder the planet Mercury, of what condition they shalbe, as doctors of Astronomy doe discusse.

Of his proprieties.

WHo is borne vnder Mercury shalbe very subtil of wit, & shalbe a deuout person to God, & haue good conscience, & shalbe very crafty in many sciences, he with his wisedome and labour shal get him many friends & louers, he shal euer follow & resort to them that be of good maners, & shalbe fortunate on sea to vse the course of marchandise, he shalbe very gracious, & he shal haue harme by women, & when he is maried mē shal not set so much by him as they did before, he wil haue great loue to ladies & gentlwomē

but

but yet they shal not be masters ouer him, he wil be a very good man of the church, or a religious man, and he shall not loue to go a warfare, he wil hate theeues and swearers, and he shal gather great goods by his wisedome. If he be a man of the world, he shalbe perfect in some handy craft, he shall loue wel to preach, and to speake faire rhetorike language, and to talke of Philosophy and Geometrie, he shal loue wel writing and to reade euer in strange bookes, and to cast accounts of great numbers, a shalbe a gay maker of ballads, songs, niters, and rimes, he shalbe perfect in the art of musick and loue it, he shal loue measuring and meting, and shal bee some great clothmaker, he shalbe seruant to some great Lord, or els a receiuer of his mony, he shal haue a hie forehead, a long visage, blacke eien, and a thin beard; he shalbe a great pleader in the lawe, and he wil meddle with other mens deedes if they doe not wel, and say against it: and Mercury gouerneth the thighes, the flanckes and the belly.

Of the Moone.



¶ Luna significat hominem album consectum rubore unctis supercilijs beniuolem, habentem oculos non ex toto nigros, faciem rotundam, pulchram staturam, and facie eius signum in initio quod crescit, significat omne quod faciendum est, & in plenitudine quod diminuendum qui decrescit.

IT is to be vnderstood and knowen that the lowest planet of the seauen is named Luna, the which we cal the moone, the which planet is called feminine or female, and is called among the shepheards the Lady of the night. for the chiefe light and clearenes that is by night, is by the presence of the Moone, for the Moone is much more neerer approched vnto vs then any star is, and therfore she giueth vs much more light thē the stars do, and also the Moone is Lady of moisture, and ruleth the sea by ebbe and floud. The Moone doth take her light of the sunne xxii. times in a yere, and also the Moone is cold and moist of nature and her colour is much fairer then siluer and her chiefe house is Cancer, and there is none of the other planets that is so slow and goeth so little circuit as doth the Moone, and she descendeth into Scorpio, and she goth about the xii. signes in xxviii. daies, and then changeth, and is called new.

Of her proprieties.

SUch men and women as be borne vnder the moone shalbe lowly and seruiceable, and very gentle. And if it be a maid child she shall be very shamefast and womanly, & they shalbe welfauoured both man and woman, their faces shalbe ful and round, and they shalbe very patient folkes, and wil suffer much wrong or they be reuenged, & will be soft of speech, and very curteous, and shal liue honestly with such as God shal send them, and wil haunt vertuous company, they shal be wel fourmed of body, and haue mery lookes, and loue honestly to be glad, and wil liue very chastly, and loue greatly the vertue of cleanenesse both in word and deede. they hate lecherous talkers and speakers of ribawdry, their colour shall bee mixed but with a little rednesse, they shal gladly go araied in many coloured cloathes and they shal soone sweat in the forehead. Also they wil haue great desire to be masters and mistresses ouer great streames, riuers and floods, & shal deuise many proper engines for to take fish, and to deceaue them. Looke what they say it shalbe true and steedfast, and they shalbe very honest, & good goers on foote, and comfort sicke persons, they shal loue wel to talke somtime of meruailes, they shal not keepe hatred long in their mind, they shal appease the people vnder colour with their communications, as wel as other should doe with siluer. Honest women they shal loue, they wil hate harlots and brothels and shal nourish their children vp in vertue and good maners. And the lightes and the braines of man is vnder the gouernance of Luna.

Thus endeth the seuen planets with their proprieties.

Of the Phyzonomy of Sheepheards.

PHyzonomy of the which bin spoken afore, is a science that shepheards haue to know the natural inclination of man and woman, good or euil, by diuers signes on them in beholding them only. The which inclination we ought to follow if it be good, but if it be euil by vertue & strength of vnderstanding we ought to eschew and auoide it, and to withstand the said euil inclinations, Sheepherds vse this science, none otherwise. The prudent, vertuous and wise man, may be of al other, as touching their maners, otherwise then their signs demonstreth and sheweth in their raigne. Thus the things demonstred as to vice is not in a wise man, though the signe be so, as an ale stake or a signe is sometime hanged afore a house, in the which oftentimes is none ale. For howbeit that a man by his wisedome and vnderstanding follow not the euill influences of the celestial bodies that be vpon him, and yet he corrupteth not the signes and demonstrations of the said influences, but those signes naturally haue signory and domination on them, in the which they be, for to haue naturally that which they signifie, though that a man haue them or not,

where=

wherefore shepheards say that the most part of men and women follow their naturall inclinations to vice or vertue, for that the most parte of them be not wise and prudent as they ought to be, and they vse no vertue of their owne minds, but inlueth their sensualitie, and by this the celestiall influence of the which is shewed by signes exteriors, and of such signes is the said science of Phizonomy. For the which it behoueth first to knowe the time is diuided in foure parts, as it hath bin said afore, that is to weet, Prime time, Summer, Harueſt, and Winter, that be compared to the elements. Prime time to the ayre, Summer to the fire, Harueſt to the earth, and Winter to the water. Of which foure elements euery man and woman is made, & without which none may liue. The fyre is hot and dry. The ayre is hot and moist. The water is moist and cold. The earth is cold and drie. They say also that the person on whom the fire domineth is tholerike of complexion, that is, hot & drie. He on whom the ayre domineth is sanguine of complexion, that is, hote and moist. He on whome the water domineth is flumatike of complexion, that is, moist and cold. He on whom the earth domineth is melancolike of complexion, that is, cold and dry. Which complexions they knowledge and discerne the one fro the other by these signes.

Of the foure Complexions. Chap. xli.



The cholerike hath natnre of fire hote and dry, and naturally is leane and slender

slender couetous,ireful,hasty,foolish,malitious,deceitful, subtil where he applieth his wit. He hath wine of the lion,that is,when he is drunke,he chides, fights,and commonly he loueth to go clad in blacke,russet and gray.

The sanguine hath nature of aire,hot and moist, he is large and plenteous, attempred,amiable,abundant in nature,mery,singing,laughing,liking,ruddy,and gratious. He hath his wine of the ape,the more he drinketh the merrier he is,and draweth to women, and naturally loueth die coloured cloth.

The flumatike hath nature of water, cold and moist, he is heauy, slowe, sleepy,ingenious,commonly he spitteth when he is mocued,he hath his wine of the sheepe,for when he is drunke he accounteth himselfe wisest, and he loueth most greene colour.

The melancoly hath nature of earth,cold and dry,he is heauy,couetous,a backebiter,malitious,and slowe: his wine is of the hog,for when he is drunken he desireth sleepe,and to lie downe,and he loueth cloth of blacke colour.

The iudgements of mans body. Chap. xlii.

TO come to our purpose of speaking of visible signes, we will begin to speake at the signes of the head. First we aduertise that one ought to beware of al persons that haue default of members naturally,as of foot,hand,eie,or other member,thogh he be but a cripple,& specially of a man that hath no berd, for such be inclined to diuers vices,& one ought to eschew the company of his mortal enemy. Shepheards say that much and plaine haire signifyeth a person piteous and debonaire. They that haue red haire,be commonly ireful and lacke wit,& are of little truth. Blacke haire,good visage,and good colour signifyeth very loue of iustice. Hard haire signifyeth that the person loueth peace and concord, and is of good and subtil wit. A man that hath blacke haire, & a red berd signifyeth to be lecherous,disloyal,a vaunter, and one ought not to trust in him. The yellow haire and crispe signifieth man laughing,merry,lecherous and deceitfull. Blacke haire and crispe signifieth melancoly, lechery, euil thought,& very large. Hanging hayre signifyeth wit with malice. Plenty of haire in a woman signifieth boistousnes & couetise. A person with great eies is slothful,shamelesse,inobedient,& weeneth to know more then he doth but when the eies be mean,not too bigge nor too small,& that they be not too black nor too greene,such a man is of great vnderstanding,curteous,faithfull and trusty. He that is bleare eied,goggled,and squint, signifieth malice, vengeance,cautile,and treason. They that haue great wide eies, long haire on their browes and eielidds signifeth foolishnesse, hard of vnderstanding and robust wit, and be euill by nature. The persons which haue their eies mouing fast from one side to another,and haue their sight sharp signifieth fraud, and theft and is of little trust. The eies that are blacke cleare,and shining,be the best and the most certaine, and signify witte and discretion, and such a

person

person is worthy to be loued, for he is full of trueth, and of good conditions: The eyen that ben ardent and sparkeling, signifieth strong heart force and puissance. The eyes that bene whitish and fleshly, signifieth a person enclined to vice, lechery, and full of fraud. Shepheardes say that when a person beholdeth often as abashed, shamefaste, and fearefull, and that in beholding it seemeth that he sigheth, and he hath small drops appearing in his eyen, then it is for certaine that such person loueth & desireth the wealth of them that they beholde. But when any looketh in casting his eyen aside, as by wantonnesse, such persons ben deceitful and purchaseth to grieue him: and such persons will dishonour women, and they ought to be taken heed of, for such lookes bene falle, lecherous, and deceiuable. They that haue small, grayish eyen and sharpe, signifieth a person melancholious, hardy, an euill speaker and cruell. And if a little veine appeare betweene the eyen and the nose of a wench, they say that it signifieth virginity, and in a man subtiltie of vnderstanding, and if it appeare great and blacke, it signifieth corruption, heat, melancholy in women, and in men rudenesse and default of wit, but that veine appeareth not alwayes. But the eyen that ben yellow and haue no haire on the browes, signifieth misery and euill disposition of body. Great haires and long, signifieth rudenesse, hard, engine and lechery. The bertled browes signifieth malice, cruelty, lechery, and enuy. And when the browes bene thinne, it signifieth subtile engine, wit, and faithfulnesse. Hollow eyen and hanging browes, signifieth a person full of euill saying, of euill thought, a great drinker, and commonly applieth his minde to malice. A little short visage and a small necke, and a little slender nose signifieth a person of great heart, hasty, and yrefull. A long nose and hie, by nature signifieth prowesse and hardinesse. A short reised nose signifieth hastinesse, lechery, hardinesse, and an vndertaker. A hooked nose that boweth to the vpper lippe, signifieth malice, deceit, vntrueth, and lechery. A great nose and hie in the middes, signifieth a wise man and well spoken. A great nose with wide nostrilles, signifieth gluttony and yre. A red face and short, signifieth a person full of ryote, debate, and disloyall. A visage neither too short, ne too long, and that is not ouer fat, with good colour, betokeneth a man vertitable, amiable, wise, witty, seruiceable, debonaire and well ordered in all his workes. A fat visage and full of redde flesh, signifieth gluttony, negligence, rudenesse of wit and vnderstanding. A slender face and somewhat long, signifieth a person well aduised in all his workes by good measure. A little short visage of yellow colour, signifieth a person deceiuing, vntrue, malicious, and full of harme. A visage long and fatre, signifieth a man hote, disloyall, spightfull, and full of yre and cruelty. They that haue their mouth great and wide, signifieth yre and hardinesse. A little mouth signifieth melancholy, heauinesse, hard witte, and euill thought. Hee that hath great lippes, hath a token of rudenesse, and default of wit. Thinne lippes signifieth lickerousnesse and lealings. Teeth euen set and thinne, betokeneth a true louer, lecherous, and

of

of good complexion. Long teeth and great, doe signifye hastinesse and ire. Long eares signifieth folly, but it is a signe of good memory. Little eares signifieth lechery and theft. Hee that hath a good voyce well sounding, is hardy, wise, and well spoken. A meane voyce that is not small ne too great signifyeth witte, purueyance, truth and rightwisenesse. The man that speaketh hastely is of value. A great voyce in a woman is an euill signe. A soft voyce signifieth a person full of enuy, of suspection, of leasings. And ouer small voyce signifyeth great heart and folly. Great voyce signifyeth hastines and ire. Hee that stirreth alway when he speaketh, and chaungeth voice is enuious, nice, drunklew, and euill conditioned. The man that speaketh attemperately without mouing, is of perfite vnderstanding, of good condition, and of good counsell. The man with a round visage, running eyes, and yellow teeth, is of little trueth, a traitour, and hath a stinking breath. Hee that hath a long slender necke, is cruel, without pittie, hasty, and brainelesse. The person with a short necke is full of fraude, barate of deception, of malice, and none ought to trust in him. The person that hath a long thicke necke, signifyeth gluttony, force, and great lechery. The manly woman that is great and rudely membred, is by nature melancholious, variant, and lecherous. Hee that hath a great long belly, signifyeth smal witte, pryde, and lechery. A little belly and large feete signifyeth good vnderstanding, good counsell, and true. The person hauing large feete, hie and courbed shoulders, signifieth prowesse, hardinesse, hastinesse, trueth and wit. Shoulders sharpe and long betokeneth treachery, vntrueth, barate, and vnnaturall. When the armes be so long that they may stretch to the ioynt of the knee, it is a token of prowesse, largesse, truth, honor, good witte and vnderstanding: When the armes be short, it is a signe of ignorraunce, of euil nature, and a person that loueth debate. Long hands and slender fingers signifieth subtiltie, and a person that hath desire to knowe many things. Small hands and short thicke fingers betokeneth folly, and lightnesse of courage. Thicke and large handes and bigge, signifyeth force, hastinesse, hardinesse, and wit. Cleare and shining nayles of good colour signifieth witte, and increase of honour. Nailes that be ful of white spottes, and riueled, signifieth a person auaricious, lecherous, prowd, and of great heart, full of wit and malice. The foot thicke and full of flesh signifieth a person outragious, bigorious, and of little wit. Small feete and light, signifieth hardnesse of vnderstanding, and little trueth. Feete flat and short, signifyeth an anguishous person, of small wisedome, and vncourteous. Hee that goeth a great pace is great of heart and dispitefull. The person that maketh small steppes and thicke, is suspitious, ful of enuy, and euil wil. The person that hath a smal flat foote, and casteth as a childe, signifyeth hardnesse and witte, but the saide person hath diuers thoughtes. The person that hath soft flesh, ne too colde ne too hote, signifieth a well disposed person, of good vnderstanding, and subtill witte, full of trueth, and encreasing of honour. A person that laugheth gladly, and hath greene eyes, is debonaire,

in a month of two, and in two months of foure, & in three months of six, so as in six months the star marked that was right vnder the pomel shalbe right ouer, & in other six months it wil come to the point where it was first marked: this said marked star one ought not to change, but ought to chuse it amongst many for the most knowledgeable, and for the most to be found among oth.r

By the Figure in the Page before going Sheephards know by night in the fields all seasons what time and houre it is, be it afore midnight, or after.

The xxiiii. letters, without the figure be for the xxiiii. houres of the naturall day, and the xii. within be for the xii. moneths. The starre in the mids is the pomel of the skies, with the which it behooueth to knowe one that is next it, which shalbe a marked starre, and it by the which one may knowe the houres in the maner as before is said, in taking midnight in xv. dayes further more by the distaunce of an houre.



TO know by night the place gainst midday, as that of midnight, the hie orient, and the hie occident, the low orient and the low occident, and the place in the skie, oueragainst which euery signe riseth. Shepheardes vseth this practise. They hang a corde that is made stedfest aboue & beneath, then another with a plombe, that descendeth till it be time for to stay it that they may be a little distance one from another, so that one may see the starre of the pomell right vnder the two cordes at once, then they stay the cord with the plombe aboue, or beneath. Now who that will see midday directly, be it night or day, goe on the other side the cordes, & thou shalt see the place against midday. Then come on the first side, and thou shalt see the place against midnight though it be day. For the highest point of the Zodiake in the longest day of Summer, let the Sunne bee seene vnder the two cords at the houre of midday, & that he

he be so neare that he touch the cordes, and marke in the cord towardes the sunne toward the height that he hath seene it, then by night, marke some starres that one may alway knowe one, in the same place is the passage of the solstice of summer. When the daies be at the shortest, the starres that we see at midnight in the said point of midday be directly they that be next tothe solstice of summer, that which hath the signe next toward orient is Cancer, and the signe next toward occident is Gemini. It is sayde from the height of the solstice of summer, one may practise the lowe solstice of winter, which we did see on the midday when the day is at the shortest ouer the place gainst midnight, and his next signe toward orient is Capricorne, and that towards occident is Sagittarius. One may marke the hie orient or the lowe, but it behoueth that it be when the dayes be at the longest or shortest, and the distaunce betweene the two orients diuided in fiue equall partes, by each riseth two sygnes, by the nearest party of the hie orient riseth Gemini and Cancer, by the second Taurus and Leo, by the third Aries and Virgo, by the fourth Pisces and Lybra, by the fifth Aquarius and Scorpio, by the sixt more nere the occident Capricornus and Sagittarius, and diuers other thinges that may be practised on the skie.

Of diuers Impressions that Sheepheards see in the night in the aire.

Chap. xliiii.

Shepheards that lie by night in the fields see many and diuers impressions in the aire & on the earth, which they that lie in their beds see not. Sometime they haue seene in the ayre a maner of Comet in forme and fashion of a Dragon casting fyre by the throat. An other time they haue seene fyre leaping in maner of goats, that leap wythout long during. Other times a white impression, which appeareth always by night, and at all houres, which they call the high way to saint Iames in Galice.

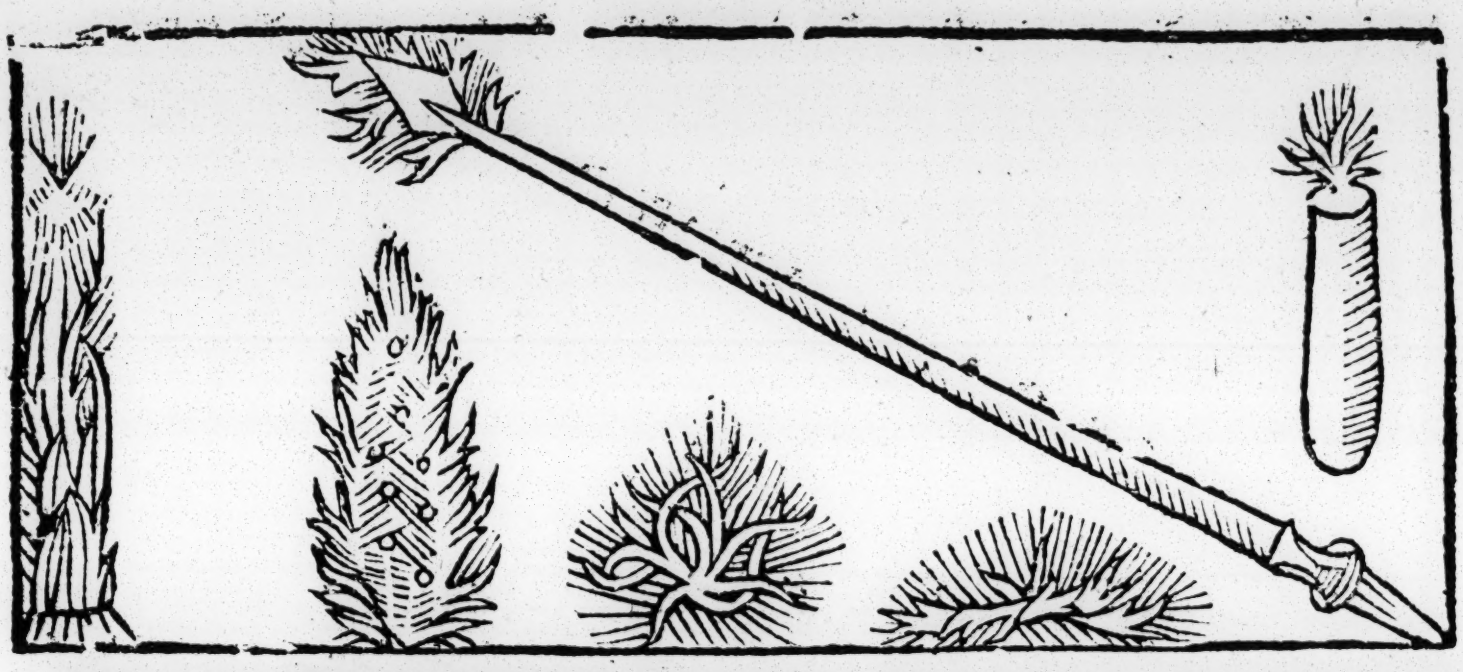
The flying Dragon, Goates of fire leaping, the hie way to Saint Iames in Galice.



Other

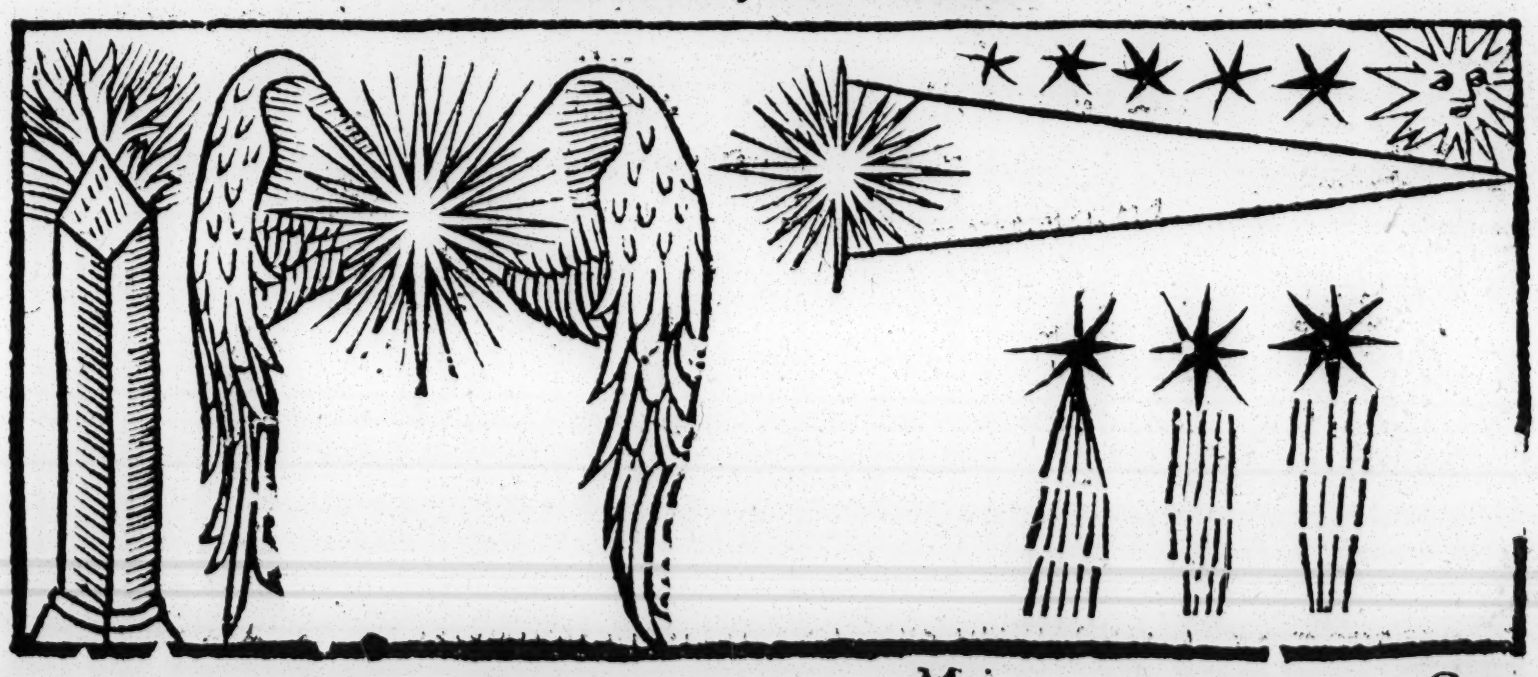
Other impreſſions there be, as flames of fire that mounteth. Other as flaming of fire that goeth ſide way. Other as ſtill fire that bideth long. Others there are that make great flames and bide not long. Others alſo as candles ſometime great and ſometime little, and this they ſee in the aire and on the earth. Another comet they ſee falling as an ardent ſpeare.

Burning candle, ſpeare ardent, fire mounting, burning ſparkles, fire brands, wilde fire.



Moreouer Shepheards ſee Comets in other maners, that is to weete in maner of a piller flaming, and dureth long. An other in manner of a flying ſtarre that palleth lightly. But the third is a couered ſtarre that dureth longeſt of all. They ſee other fiue ſtarres erratikes that go not as the other, and are thoſe that they call planets, but they haue fourme of the planets, and ben Saturne, Iupiter, Mars, Uenus, Mercurie, and they ſee ſtarres, of which one is called the bearded ſtarre, and the other a rayled ſtarre.

Starres Erratikes, Commet tailed, Flying ſtarre, Piller ardent, Starre tailed, Starre haired, Starre bearded.



Quatuor his casibus sine dubio cadit adulter,
Aut hic pauper erit, aut subito morietur,
Aut cadit in causum qua debet iudice vinci,
Aut aliquod membrum casu : vel crimine pendet.

Of a Thunderstone that fell in the Dutchie of Austrich.

Howbeit that the impressions before seeme things maruellous to people that haue not seene them, they say that it is in party impossible. Know they and other, that in the yeere of our Lord M.ccc. the vii. day of Nouember a maruell happened in the erledome of Ferrare in the dutchy of Austrich, neere a towne named Ensheim, whereas that day was great thunder and orage. In the plaine fields nigh the said towne fell a stone of thunder, which weyed two hundred and fifty pound and more. Which stone to this present time is kept in the saide towne, and euery man and woman may see it that will. Of which stone followeth an Epitaph.

Here followeth the Epitaph of the Thunderstone.



VErlegat antiquis miracula facta sub annis
Qui volet, & nostros comparet inde dies,
Visa licet fuerint portenta, horrendaque monstra
Lucere cœlo, flamma, corona, tardes
After diurna, faces termo, & telluris hiatus
Et bollides, typhon sanguineusque polus,
Circulus, & lumen nocturno tempore visum
Ardentes clipei, & nubigeneque feræ
Montibus & visi quondam concurrere montes,
Armorum & cripitus, & tuba terribilis
Lac puere cœlo bisum est, frugesque calibisque
Ferrum etiam, & lateres, & caro, lana, cruor
Et sexenta alies, ostensa a scripta libellis
Prodigijs ausim vix simulare nouis
Visio dira quidam Friderice tempore primi
Et tremor in terris, lunaque solque triplex,
Hinc cruce signatus Friderico rege secundo
Exidit in scriptis gramate ab ymbre lapis,
Austia quem genuit senior Fridericus, in agros
Tertius hunc proprios, & codere arua videt
Nempe quadragintos proh mille peregerat annos
Sol nouiesque decem signiferatque duos



Septem præterea dat idus metuenda nouerbris
Ad medium cursum tenda erat illa dies
Cum tonat horridem crepuitque per aera fulmen
Meltissonum, hic ingens condidit atque lapis
Cui species delite est acieſque triangula, obustus
Est color & terrę format meta ligere
Missus ab aliquo ferture visuique sub auris
Saturni qualem mittere sydus habet.
Senserat hunc Enszheim sunt gaudia sensit in agros
Illic insiluit depopulatus humum
Qui licet in partes fuerit distractus vbique
Pondus adhuc tamen hoc continent ecce vides
Qui mirum est potuisse hyems cecidisse diebus
Aut fieri in tanto frigore congeries
Et nisi anaragore refrant monimenta, molarem
Casurum lapidem, credere & ista negem
Hic tamen auditus fragor vndiq; lithore Rheni
Audit hunc vri proximus alpicola.

How the yeere goeth about by xii. moneths, and how a man waxeth in xii. ages of his life. Chap. xlv.

WE should beleeue that it is faithfully true, that the xii. moneths and seasons change xii. times the man, euen as the xii. moneths change them in the yeare xii. times, as euery one after the other by the course of nature, and so mans life changeth euery sixe yere, and so after that forth vnto xii. ages, and euery age lasteth sixe yeere, and so xii. times sixe maketh lxxii. and so long euery man may preserue and keepe his body without sickenesse, if they keepe themselues well in their youth by good diet and good gouernance, for ye know well that many men slay themselues, and die long ere they should doe, as by surfets, ouer salt meates, ouer cold meates, or too hot in operation, contrary to their complexion, or by taking great heat, and after great cold, or by euil aires, or by taking of thought, or by great wet going in the raine, or going wet shod, or ouer much vsing the company of women, or by fighting in his youth, and leesing som of his bloud, or by great anger, or by falles, or burdens, or by too great study, ouerreaching his mind. These with many such other men may alter their complexions and shorten their liues, and all for lacke of good gouerning in their youth. And they that liue til lxxii. it is by their good liuing and diet. And then they may liue in decrepite till xc. or an hundred yeares: but few palleth that. All is Gods ordinance, to lengthen or shorten their dayes at his pleasure.

Of the commodities of the xii. moneths in the yeare, with the xii. ages of man. Chap. xlvi.

Ianuary.

The first moneth is January, the childe is without might vntil hee be fiue yeares old, he cannot help himselfe.

February.

The sirt yeere that is the first time of the springing of all floures, and so the childe til xii. yeare groweth in knowledge and learning, and to do as hee is taught.

March.

March is the budding time, and in that fiue yeeres of March the childe waxeth big and apt to do seruice, and learne science from twelue to sixteene such as is shewed him.

April.

April is the springing time of flowers, and in that fiue yeere he groweth to mans state in height and breadth, and waxeth wise and bold, but then beware of sensualitie, for he is xxiiii.

Maie.

Maie is the season that flowers beene spread, and be then in their vertue with sweete odours. In these fiue yeres he is in his most strength, but then let him gather good maners betime, for if he tarry past that age it is an hap if euer he take them, for then he is xxx. yeare.

Iune.

In June he begins to close his mind, then waxeth he ripe, for then hee is xxxvi. yeare.

Iuly.

In July he is xlii. and begins a little to decline, and feeleth him not so prosperous as he was.

August.

In August he is by that fiue yeere xlviii. & then he goeth not so lustily as he did, but studies how to gather to find him in his old age, to liue more easily.

September.

In September he is liiii. yeare, he then purueyeth against winter to cherish himselfe withall, & keep neare togither the goods he gote in his youth.

October.

Then is a man lx. yeares full, if he haue aught, he gladdeth, and if he haue naught, he weeps.

Nouember.

Then is man lxvi. he stowereth and goeth softly, and looseth al his beuty and faireneſſe.

December.

In December is man lxxii. yeares, then had he rather haue a warme fire than a faire lady, and after this age he goeth into decrepite to ware a child againe, and can not weld himselfe, and then young folkes be weary of his company: but if they haue much good, they bin ful euil taken heed of.

Of



Considering the course of the Celestial bodies, and the puissance of the high God Omnipotent, the which hath made the Sunne to shine vpon the good and euill, that gouerneth all thinges conteined in the firmament, and on the earth haue taken on me for to endite this little treatise, for to instruct and endoctrine the people not lettered. First, to know God their maker: Secondly, to gouerne their bodies, and eschue infirmities. And thirdly, to know the course of the firmament, and of the Celestial bodies conteined in it, with the disposition of the vii. planets.

But

But who that will know his proprieties, ought first to know the moneth that he was borne in, and the signe that the sun was in the same day, I will not say that such things shalbe, but that the signes haue such properties and is the wil of God. After Poets and Astronomers Aries is the first signe that sheweth the fortunes of men and women, as saith Ptolomeus.

The first signe of Aries.



I finde that he which is borne in the signe of Aries, fro midde Marche to midde Aprill shalbe of good wit, and shall neither be rich ne poore, he shall haue damage by his neighbours, he shall haue power ouer dead folkes goodnesse, he shalbe soone angry, and soone appeased, he shal haue diuers fortunes and discords, he wil desire doctrine, and haunt eloquent people, and shalbe expert in many degrees, he shalbe a lier and vnsteedfast of courage, and wil take the vengeance on his enemies, and he shalbe better disposed in youth in all thinges, then in age, vnto xxxiii. yere he shalbe a fornicatour, and shalbe wedded at xxv. yere, and if he be not, he shal not be chaste, he shalbe a mediator for some of his friends, and will gladly be busie in the needes of other, he shalbe awaited to be damaged, he shall haue a signe in the shoulder, in his head, and in his bodie, yet he shalbe rich by the deathes of other, his first sunne shall not liue long, hee shalbe in daunger of foure footed beastes, he shall haue great sickenesse at twenty three yeare, and if he escape, he shall liue lxxv. yeare after Nature.

The woman that is borne in this time shalbe irefull, and suffer greate wronges from day to day, she will gladly make leasings, and shall leese her husband and recouer a better, she shalbe sicke at v. yere age, and at xxv. shee shalbe in great danger of death, and if she escape she shalbe in doubt till xliii. yere, and shal suffer great paine of the head. The daies of Sol and Mars to them shalbe right good, and the daies of Iupiter shalbe contrary to them, & aswel the men as the women shalbe semblable to the sheepe, that euery yere leeseth his fleece of wool, and within short space recouereth it againe.

Of the signe of Taurus.



HE that is borne in the signe of Taurus, fro midde Aprill till midde Maie, shalbe strong, hardie, and full of streit, delicious, and shal possesse goods giuen to him by other men: that he would haue done shall be incontinent, and wil enforce to himselfe to finish it. In his youth he wil dispise euery person, and shall be irefull, he shall go pilgrimages and will leaue his friends and liue among strangers, he shalbe put in offices, and shall exercise them wel, and shalbe rich by

women

women, he shalbe thankelesse, and come to good estate, he will take vengeance on his enemies, he sha be bitten of a dog, and shall experiment manie paines by women, and shalbe in perill at xxciii. yere, he shalbe in peril of water, and shalbe grieued by sicknes, and venim at xxiii. yere, and at xxx. yere he shalbe aboundant in riches, and shall rise to great dignity, and shall liue lxxxb. yere, and three moneths after nature, and shall see his fortune sorrowfull.

The woman that is borne in this time shalbe effectuall, labouring and a great lier, and shall suffer much shame, shee shall reioice in the goods of her friends, that which she conceiueth in her minde shal come to effect, and shall haue the best party, she shall haue many husbandes and many children, shee shalbe in her best estate at xbi. yere and she shall haue a signe in the middes of her body, she shalbe sickly, and if she escape she shal liue lxxbi. yeare after nature. She ought to beare rings and pretious stones vpon her. The daies of Jupiter and of Luna bin right good for them, and the daies of Mars contrary, As wel the man as the woman may be likened to the bull that laboureth the land and when the seede is sowen hee hath but the strawe for his part. They shal keepe wel their owne, and it shall not profit to them ne to other, and shalbe reputed vnkinde.

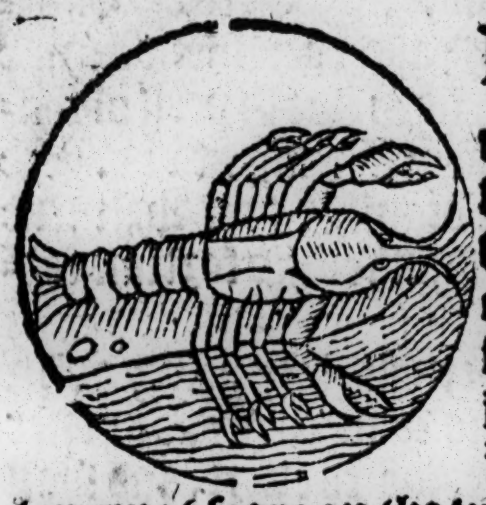
Of the signe of Gemini.



The man that is borne in the signe of Gemini from mid May to mid June, shal haue many woundes, and he shal be faire and mercifull, he shal leade an open and a reasonable life, he shal receiue much mony, he wil go in vnknowen places, and doe many pilgrimages, he wil praise himselfe, and will not liue in the place of his natiuity he shalbe lasse and negligent in his workes, he shal come to riches vnto xxbi. yere, his first wife shal not liue long, but he shall mary strange women, he shalbe late maried, he shalbe bitten of a dog, & shall haue a marke of iron or of fire, he shalbe tormented in water and shal passe the sea, and shal liue an hundred yere, and x. moneths after nature.

The woman then borne shal come to honour, and set forwarde with the goods of other, and she shalbe agrieued of a false crime, she ought to be wedded at xiiii. yere if she shalbe chaste and eschewe, all peril, and shal liue lxx. yere after nature, and shal honour God. The daies of Mercury and Sol to them bin right good, the daies of Luna and venus bin to them contrary, and as wel the man as the woman shal augment and assemble the goods of their successours, but scantly shal they vse their owne goods, they shall be so auaricious.

Of the signe of Cancer.



NExt after, he that is born vnder the signe of Cancer from mid June to mid July shalbe very auaritious, and of egal stature, he will loue women, he shalbe merry, humble, wise, and wel renowmed, he shal haue domage by enuy, he shal haue the money of other in his guiding, he shalbe a conductour of other folkes things, he shal haue strife and discord among his neighbours and will auenge him on his enemy, by his arrogancy many shal mocke him, he shal haue often great feare on the water, he will keepe his courage secretly in himselfe, he shal suffer dolour of the wombe, he shal finde hidden money, and labour sore for his wife, he shal see his peril in a certaine yere, the which shalbe known of God, his fauour shal decrease, at xxxiiii. yere he shal passe the sea, and shal liue lxx. yere after nature, and fortune shalbe agreeable vnto him.

The woman that shalbe borne in this time shalbe furious, incontinent, angry, and soone appeased, she is nimble, seruiceable, wise, ioyous, and shal suffer many perils, if any person doe her any seruice, she will recompence them wel, she shalbe labouring and take great paine vnto xxx. yere, and then shee shal haue rest, she shal haue many sonnes, she must be wedded at xiiii. yere honours and gifts shal follow her, she shal haue wounds and be hole therof, and shal haue peril of waters, and shalbe hurt in a secret place, she shalbe bitten of a dog, and shal liue lxx. yere after nature. The daies of Iupiter, Venus and Luna, to them bin right good, and the daies of Mars right euil, and aswel the man as the woman shal haue good fortunes and victory ouer their enemies.

Of the signe of Leo.



AS we reade he that is borne vnder the signe of Leo, from mid July to mid August, shalbe faine and hardy, he shal speake openly and shalbe merciful, he shal weepe with the weepers, and shalbe arrogant in words, he shal haue a peril in certaine time, and at xxx. yere he shalbe awaited to be domaged, but he shal eschew that peril, his benefits shalbe in great, he shalbe honoured of good folke, and obtaine his enterprise, he shal haue goods by temporal seruices, he shal be in great to theeues, and shalbe great and puissant, he shal haue charge of the commonty, and as much as he leeseth he shal win, he shal come to dignity and shalbe amiable, he shal take fortune of three wiues, he wil go often on pilgrimages and suffer paine of the sight, he shal fal from hie, and be fearefull of water, he shal finde hid money, at viii. yeare of age he shalbe sicke, also he shalbe in peril & doubt of some great lord, and at xxxvi. yere he shalbe bitten of a dog, and be hole with great paine, and shal liue lxxxiiii. yere after nature.

The

The woman that shal be borne in this time shalbe a great lier, faire, welspoken, merciful, pleasant, and may not suffer ne see men weepe, she shalbe meeke, her first husband shal not liue long, she shal haue paine in her stomake she shalbe awaited of her neighbours, at xxii. yeare, and liue to great riches. she shal haue children of three men, she shalbe amiable, and haue the bloudy flix, and shalbe bitten of a dog, she shal fal from hie, and liue lxxvii. yere after nature. The daies of Mercury, Sol, and Mars, to them be right good, the daies of Saturne bin contrary: and as well the man as the woman shalbe hardy, great quarellers and merciful.

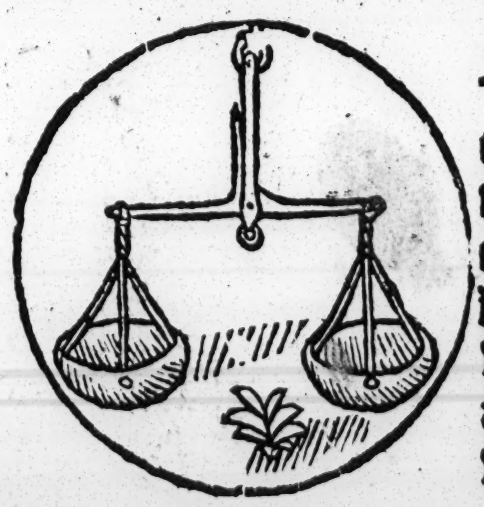
Of the signe of Virgo.



OF the signe of Virgo, I finde that hee which is borne fro mid August to midde September shall gladly commend his wife, he shalbe a great housholder, ingenious, he shalbe solicitous to his worke, he shalbe shamefast and of great courage, and al that he seeth he shal couet, in his vnderstanding, he will be soone angry and surmount his enemies. Scarsely shal he be a while with his first wife, he shalbe fortunate at xxxi. yere, he wil not hide that that he hath, and shalbe in peril of water, he shal haue a wound with yron, and shal liue lxx. yere after nature.

The woman then borne shalbe shamefast, ingenious, and wil take paine, and ought to be wed at xvii. yere she shal not be long with her first husband. Her second husband shalbe of long life, and shal haue much good by another woman, she shal fal from hie, her life shalbe in peril and shal die shortly, she shal suffer dolour at x. yere, if she escape these dolours, she shal liue lxx. yere after nature, she shal bring forth vertuous fruit, and euery thing shal fauour her, she shal reioice in diuers fortunes. The daies of Mercury and of Sol shalbe right good for them, and the daies of Mars shalbe contrary. And as wel the man as the woman shal suffer many temptations, so that with great paine they may resist them, they shal delight to liue in chastity, but they shal suffer much, whereseuer it be.

Of the signe of Lybra.

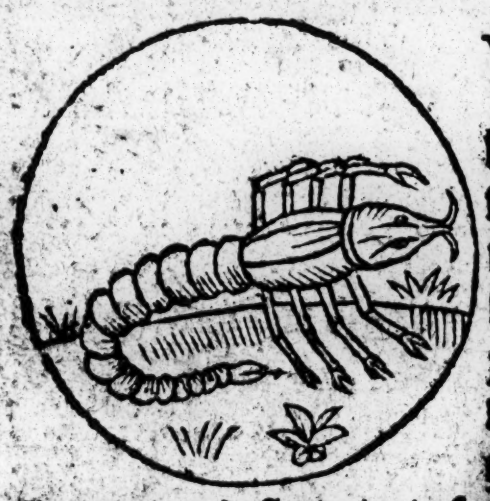


AMong planets Lybra ought to be remembred, for he that is borne from mid September to mid October, shalbe right mightyly praised & honoured in the seruice of Captaines, he shal go in vnknown places, and shal get in strange landes, he shal keepe wel his owne, if he make not reuelation by drinke, hee wil not keepe his promise, he shalbe enuied by siluer and other goods, he shalbe maried, and go from his wife, he shal speake quickly and shal haue no domage among

among his neighbours, he shal haue vnder his might the goods of dead folk, and shal haue some signe in his members. Oxen, horse and other beasts shal be ginen to him, he shal haue domage and iniury, he shalbe enriched by women, and experiment euil fortunes, many shal aske counsaile of him. He shal liue lx. yere after nature.

The woman that is borne in this time shalbe amiable and of great courage, she wil announce the death of her enemies, & shal go in places vnknown, she shalbe debonaire and uercy reioyce by her husband, if she be not wedded at xiii. yere she shal not be chast, and shal haue no sons by her first husband, she shal go many pilgrimages after xxx. yere she shal prosper better & haue great honour and praise, then after she shalbe grieuously sicke, and shalbe bent in the feete about xii. yere of age, and shal liue lx. yere after nature. The daies of venus and of Luna for them bin right good and the daies of Mercury contrary. And alwel the man as the woman shalbe in doubt vnto the death, & there is doubt in the end.

Of the signe of Scorpio.



We reade that hee which is borne in the signe of Scorpius, fro mid October to mid Nouember shal haue good fortune, he shal be a great fornicator, the first wife that he shal haue in mariage shal become too religious, he will serue gladly to Images, he shall suffer paine in his priuye membres at the age of xv. yere, he shalbe hardy as a Lyon, & amiable of fortune, many faculties shalbe giuen to him, he shalbe a great goer in visiting diuers countries, for to know the customes and statutes of many Citties, and shal haue victory ouer all his enemies, they may not hinder him in no maner wise, he shal haue money by his wife, and shal suffer diuers dolours of the stomake, he shalbe merry and loue the company of merry folke. In his right shoulder shalbe a signe, by sweete words and adulations, he shalbe deceiued, he wil often say one and do another, he shal haue a wound with yron, he shalbe bitten of a dog or of some other beast, he shalbe in doubt & haue diuers enemies at the age of xxxiii. yeare and if he escape he shal liue lxxiiii. yere after nature.

The women that shalbe borne in this time shalbe amiable and faire, and shal not be long with her first husband, and after she shal enioy with another by her good and true seruice, she shal haue honour and victory of her enemies, she shal suffer paine in the stomake she shalbe wise, and haue wounds in her shoulders, she ought to feare her later daies, which shalbe doubtful by venim and she shal liue lx. yere after nature. The daies of Mars and of Saturne to them bin right agreeable, and daies of Iupiter to them bin contrary, they shalbe sweete of word and pricking with their taile, and wil murmure detracting other, and say otherwise then they would be said by.

Hereafter followeth the x. Christen nations. Chap. liiii.

I Pretend in this little treatise to speake of diuers Christen nations, the which bin deuided in ten of the which I wil declare as I haue found written in the Latin tongue, I wil redige it to our Englishe maternal as Shepheards speaketh in the fields, after the capacity of mine vnderstanding. And if in so doing I haue erred, I require al other Shepheards for to excuse my youth and to amend where as I haue made default. And where as I haue failed, I submit me vnto amendment: for against amends no man may be.

The first nation is of Latines.

IN the nation of Latines, for the superiours is the Emperour, and many kings. That is to wit the most christen and redoubted king of England and of France, with many noble Dukes, Earles, Vicounts, Barons and Knights, and is the nation most resplendishing of al other in honour, force and chiualry. In the nation of Spaine bin the kings of Castile, of Aragon, of Portingale of Nauar, and other Lords. In the nation of Italy is the King of Cicile, and the king of Naples, and many other Lords, as of Uenice, Florence, and Geane. In Almaine beside the Emprour is diuers kings, as of Scotland, Hungary, Boheme, Polony, Acy, Frise, Suisse, Hornegy, Almacy and Croacy, and many other lordships that bin vnder the obedience of the Catholike Church.

The second nation of Greekes.

HOrace complaineth speaking of this nation of Greece, for the veration that it hath had in times past. The Greekes haue the Patrarke of Constantinople, Archbishops and Abbots to the spiritualty, and to the temporalty, Emperours, Dukes, and Earles. They be now but of smal number, for Agariens and Turkes haue taken the greatest part of Greece, the which part obeyeth not the Catholike Church for their error. They bin condemned by the Church for that they say. Spiritus Sanctus non procedit a filio.

The third nation is of Armeniens.

WE reade that the nation of Armeniens is nigh vnto Antyoch, they vse all one language in the deuine seruice and in holy scripture, as who should sing English in the Church, and both the men and women vnderstand al. They haue their primate, which they cal Catholike, to whome they obey as to the king in great deuotion and reuerence. They fast the Lenten and eate no fishe, and they drinke no wine, and eate flesh on the Saterday.

The fourth nation of Georgiens.

THis nation is called Georgiens of Saint George of whom they beare the Image in battaile, and he is their Patron. They bin in the parties Orenkial, and bin strong and delicious. halfe Persiens and halfe Assiriens, and they speake foule and foolishe language, and make their sacraments as the Greekes. The Priests haue their crownes rounded reased on their heads, and the Clarkes haue them square. When they go to the holy sepulcher they pay no tribute to the Sarazins, they enter into Jerusalem their standerds displaied, for the Sarazins feareth them, the women vse armours as the men. When they write to the Sowdan, incontinent that which they demaund is granted them.

The fift nation is of Assuriens.

I find also by writing, that the nation of Suriens hath taken the name of a City named Sur, the which is the most eminent, and most vpholden among all other Cities and townes of the countrey of Surrey. These people for their vulgare & common speech speaketh the lãguage Sarazinois. Their holy scriptures, deuinities, and offices of the seruis is in Greeke. They haue bishops, & kepe the constitutions of the Greekes and obey them in all things. They sacrifice with reised bread, and haue opinions of the Greekes as the Latines. There be some Christen men in the holy land that ensueth them, and bin called Samaritans, which were conuerted in the time of the Apostles, but they be not perfect Christen men.

The sixt nation is of Mororabiens.

SOmetime were woont to be a nation of people in the countrey of Affrik & Spaine called Mororabiens, but now they bin but few. They be called Mororabiẽs, for that in many things they held the vse in Christen men being in Arady, these vse the language of Latin in the deuine offices and sacred things, & obey to the church & to the Prelates of the Latins. They confesse them in the language Azymonien or in Latin. They bin different to the Latins, for that in their deuine offices they haue the houres too long. And for the day is deuided in xiiii. houres of night and day, so many offices, houres, Psalmes, and all other Orizons haue they along, the which they say not after the custome of the Latins, for that that the latines say in the beginning, they say in the ende, or in the middes. Some deuideth the holy sacraments in vii. partes and another in x. This is a right deuout nation, they conioyne no persons by mariage, but if they be borne in their owne countrey and land, the straungers bee not receaued in mariage. And when a man leeseth his wife by

Deeth,

death, he will neuer be wedded againe, but liue in chastitie. The cause of so great diuersitie among christen men was, for that in time past the christians were let and not constrained to celebrate counsell generall. For this cause there arose diuers heretikes in many partes, for there was none that might remedy it.

The seuenth nation is of Prestor Iohns land in Indie.

THen is the land of Indie, whereof Prestor John is. For his might is so great that it exceedeth all christendome. This Prestor John hath vnder him lxx. kings, which do to him obeysance and homage: and when hee rideth about his country, he causeth to be borne afore him a crosse of wood: and going to battel he causeth two to be borne before him, one of gold, and the other of pretious stones: and in that land is the body of saint Thomas the apostle buried in a toumbe of stone, and one of his hands is out of the toumbe, and that hand euery body may see that goeth thither.

The eight nation is of Iacobites,

FOllowing after the nation of Iacobites, who are so named of James the disciple of Alexander the patriarke. These Iacobites haue taken and occupied a great part of Asia, in the parties occidentall, and the land of Mambre that is in Egypt, and the land of Ethiopians vnto Indie, with moe then xx. realmes. The children of that country are circumcised and baptized with an hote yron, for they haue printed the Character of the crosse on their foreheads, and on other parts of the body, as on the armes and the breast. They shriue them only to God, and not to the priests. In this prouince the Indians, and Agarenoziens say that Iesus Christ hath only but the nature diuine. Some of them speake the language of Chaldee and Araby, and diuers other that do speake other languages, after the diuersities of nations. They were condemned at the Council of Chalcedon.

The ninth Nation is of Nescorians.

OF Nestorianus that was of Constantinople, hath beene made this name Nescoriens. These Nestorians put in Iesu Christ two persons, one diuine, and another humane, and they deny our Lady to be the mother of God, but they say wel Iesus to be man, they speake the language of Chaldee, and sacrifice the body of Iesus Christ with rayled bread. They inhabite in Tartary, and in great Indie, they be in great number, their countrey containeth almost as much as Almaigne and Italy.

The tenth Nation of Moroniens.

RObuſt is the Nation of Mozoniens, called of an heretike of Mozone. They put in Jeſu Chriſt, one vnderſtanding and one will, they inhabite in Liby in the pzouince of Jenice, and bee a great number, they vſe ſpecially bowes and arrowes, and they haue bells. Their biſhoppes haue rings, myters, and croſſes, as the Latines: they vſe the letter of Chalde in their diuine ſcriptures, and in their vulgar ſpeech they vſe the letter of Araby. They haue bin vnder the obedience and lozdſhip of the moſt holy and ſacred church Rouaine: their patriarke was at the generall counſel of Saint Johnde Latran, celebzate at Rome vnder pope Innocent the third: but ſince then they be returned. They were firſt condemned at the councel of Conſtantinople, and ſince that are returned to the obedience of the Romaine church, and yet returned againe to their falſe and euil opinion wherein they perſeuer.

Here beginne a few Prouerbs, Chap. lv.



THeſe pzouerbs be good to marke,
The which folowethin this booke:
Be thou neuer ſo great e Clarke,
Diſdaine not on them to looke.

The firſt is, man be content,
As God hath ſent thee in degree:
Ech man may not haue land and rent,
It were not conuenient ſo to be.

If thou haue not wozldly goods at will,
Therefoze care nothing by the rede of me:
Do wel, and Gods commaundement fulfil,
Foz euery man may not a goldſmith be.

He that hath not a penny in his purſe,
If he the right way of Gods law hold:
He ſhal come to heauen as ſoone I wuſſe,
As a King that weareth on a gowne of golde.

Alſo there is of men, ful many a ſcoze,
And ech of them, doth keepe wel his wife:
Which neuer had a noble in ſtoze,
And yet they liue a full merry life.

And